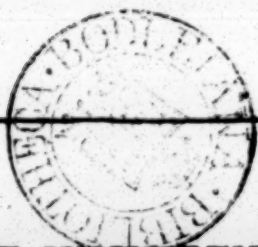


A
Communion Morning's
COMPANION.



By GEORGE WHITEFIELD, A. B.

Late of Pembroke College, Oxford,

And Chaplain to the Rt. Hon. the Countess of
Huntingdon.

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P R E F A C E.

Serious and devout Communicant,

THOU art here presented with a new Impression of the Communion Morning's devout Companion, which I pray the Lord of all Lords to breath upon by his holy Spirit, and bless to the Furtherance of the Faith and Love of all those who shall think proper to make use of it.—As it was intended purely for the Assistance of the professed Members of the Church of England, I thought it most advisable (as there is but little in it of my own) to extract the Meditations and practical Remarks on the public form of Administration from our own Bishops: and I particularly fix'd on Bishop Ken, not only because his sweet Meditations on the Redeemer's Passion, were some of the first Things that made a religious Impression on my own Soul, but likewise because he was one of those seven Bishops that was sent to the tower for making a noble stand against popish Tyranny and arbitrary Power in the latter end of the

P R E F A C E.

reign of King James the Second.—It is true, he did afterwards refuse taking the Oaths to our glorious Deliverer: But as he gave up one of the best Bishopricks in England for so doing, and utterly disavow'd (as the Author of his Life informs us) carrying on a succession in the present Nonjuring Interest, I think this Conduct bespeaks him to be at least an honest Man.—I am sure his works in general, and Meditations in particular, prove him to be not only an honest, but a spiritual and seraphic Man.—Perhaps, to Men of more dispassionate Minds, some of his Expressions may appear rather too seraphic; and therefore upon reading over my few Extracts, lately at Bristol, and imagining that the Words real Presence, tho' evidently meant by the good Bishop only of the Redeemer's spiritual Presence, (which is all the Presence I know of) might stumble some, I not only immediately erased them, but have since made a few Alterations in some other Passages, which otherwise by some might be judg'd exceptionable: And this I trust will always be my Practice, especially when

P R E F A C E.

when treating of so sacred an Ordinance as the Sacrament of the Lord's Supper, and explaining the public Office of a Church. As for those who are against any Offices or set Forms at all, either in public or private; I shall only say, let not him that useth a Form judge him that useth it not, and let not him who useth it not despise him that doth use it.-- God no doubt has his dear and chosen ones among both Sorts, and blessed be his Name, we live under a Prince, who, without the least Flattery, may truly be said, during the whole course of his reign, to have been the common nursing Father, not only of the established Church, but of all the Protestant Churches thro' his whole dominions.----May the Blessings of Millions descend on Him and His for the liberty of conscience we all enjoy: ---- Supported by this (and what is infinitely more, guided by the Word and Example of Him who is higher than all the Potentates on Earth) tho' I profess myself a Minister of the established Church, and never yet renounced her Articles, Homilies, or Liturgy; I can, and if God's Providence

P R E F A C E.

Should direct my Course thither, shall again join in occasional Communion with the Churches of New-England and Scotland, being persuaded there are as many faithful Ministers, and as many true evangelical excellent Treatises, and as pure Seminaries of Learning and religious Education among them, as in any Parts of the known World.---May the King of Kings, and Lord of Lords, continue to protect and guard us and them in this critical Juncture, and keep us from sinning away our present invaluable Privileges, by needless Divisions among ourselves, and a wanton Departure from the Doctrines and Precepts of our dear Redeemer's holy Religion!----Ob for greater degrees of his meek and long-suffering Spirit! Ob for that happy time, when Ephraim shall no longer vex Judah, or Judah envy Ephraim! That the blessed Jesus may hasten the wish'd-for Period; and that this Ordinance, in the mean while, whether received or administred in the Church of England, with, or elsewhere without, an established Form, may be blessed to thee
and

P R E F A C E.

*and me, and every faithful Minister and
Follower of Jesus, to promote a truly Lamb-
like and evangelical Frame of Spirit, is
and shall be the earnest Prayer of,*

Serious and devout Communicant,

Thy Soul's Well-wisher,

and ready Servant,

for Christ's Sake,

London, July
11th 1755.

G. W.

ERRATA.

P. 71. l. 7. for *God himself*, r. *a God incarnate*.
P. 75. l. 5. r. *bodily Sufferings*. lb. l. 13. r. *inward Sufferings*. lb. l. 14, 15, for *very Apprehension*, r. *first Approach*. lb. l. 25. for *Love*, r. *Lord*. P. 79. l. 16. for *virgin Body*, r. *sacred Body*. P. 82. l. 6, 7. for *outraged Mercy*, r. *O merciful Mediator*. P. 83. l. 20. for *my own*, r. *thy own*. P. 85. l. 4 for *God*, r. *God-man*. lb. l. 6. for *the Blood of God*, r. *his Blood*. lb. l. 17. for *the Love of thy Cross*, O *Jesu*, r. *thy constraining Love*, O *Jesus*. lb. l. 23. for *torment*, r. *subdue*. P. 91. l. 15. r. *an incarnate God*. P. 92. l. 24. r. *the Mercies conveyed to our Souls in*, &c.



MEDITATIONS

On some Part

Of the Last QUESTIONS and ANSWERS of the CHURCH CATECHISM.

*Extracted from Bishop Ken, and to be
used on the Communion-Day in the
Morning, either at home or in the
Church, as Opportunity offers.*



GLORY be to thee O crucified Lord, who *Institution.*
at thy last Supper
didst ordain the holy Eucharist, the Sacrament and
Feast of Love. It was for the continual Remembrance of the Sacrifice of thy Death, O blessed Jesu, and of the Benefits we receive thereby, that thou wast pleased to ordain this sacred and awful Rite : All Love, all Glory, be to thee.

Ah

2 *Meditations on the Five last*

Ah dearest Lord ! how little sensible is he of thy Love in dying for us, who can ever forget thee !

Ah woe is me, that ever a Sinner should forget his Saviour ! And yet, alas ! how prone are we to do it !

Glory be to thee, O gracious Jesus, who to help our Memories, and to impress thy Love deep on our Souls, hast instituted the blessed Sacrament, and said unto us, *Do this in Remembrance of me.*

O Jesus, let the propitiatory Sacrifice of thy Death, which thou didst offer upon the Cross for the Sins of the World, and particularly for my Sins, be ever fresh in my Remembrance.

O blessed Saviour, let that mighty Salvation thy Love has wrought out for us never slip out of my Mind ; but especially, let my Remembrance of thee, in the holy Sacrament, be always most lively and affecting.

O Jesus, if I love thee truly, I shall be sure to frequent thy Table, that I may often remember all the wonderful Loves of my crucified Redeemer.

I know,

I know, O my Lord and my God, that a bare Remembrance of thee is not enough ; O do thou therefore fix in me such a Remembrance of thee, as is fuitable to the infinite Love I am to remember : Work in me all those holy and heavenly Affections, which become the Remembrance of a crucified Saviour.

Glory be to thee, O adorable Jesus, who under the outward and visible Part, the Bread and Wine, Things obvious and easily prepared, both which thou hast commanded to be received, dost communicate to our Souls the Mystery of Divine Love, the inward and visible Grace, which is verily and indeed taken and received by the Faithful in thy Supper ; for which all Love, all Glory, be to thee.

O God incarnate, how the Bread and the Wine, unchanged in their Substance, become the Communion of thy Body and thy Blood ; after what Manner thou, who art in Heaven, art *spiritually present* throughout the whole sacramental Action, to every devout Receiver ;

4 *Meditations on the Five last*

Receiver; how thou canst give us thy Flesh to eat, and thy Blood to drink; how thy Flesh is Meat indeed, and thy Blood Drink indeed; how he that spiritually eateth thy Flesh, and drinketh thy Blood, dwelleth in thee, and thou in him; how he shall live by thee, and be raised up by thee to Life eternal, I can by no means comprehend; but I firmly rely on thy omnipotent Love, to make good thy Word; for which all Love, all Glory, be to thee.

I believe, O crucified Lord, that the Bread which we break in the Celebration of thy holy Mysteries is the Communion of thy Body; and the Cup of Blessing which we bless is the Communion of thy Blood; and that thou dost as effectually and really convey thy Grace to believing Souls by the Bread and Wine, as thou didst thy Holy Spirit, by thy Breath, to thy Disciples; for which all Love, all Glory, be to thee.

O holy Jesus, when at thy Table I see the Bread broken, and the Wine poured out, O teach me to discern thy
7 Body

Body there: O let those sacred and significant Actions create in me a most lively Remembrance of thy Sufferings; how thy most blessed Body was scourged, and wounded, and bruised, and tormented; how thy most precious Blood was shed for my Sins; and set all my Powers on work to love thee, and to celebrate thy Love in thus dying for me.

Glory be to thee, O Jesus, who didst institute the holy Sacrament in *Both Kinds*: both Kinds, and hast commanded both to be received, both the Bread and the Wine, both thy Body broken, and thy Blood shed: Thy Love, O Lord, has given me both, and both are equally significative of thy Love; for which all Glory be to thee. I do as much thirst after the one, as I hunger after the other; I equally want both; and it would be grievous to my Love to be deprived of either.

Ah Lord! who is there that truly loves thee, when thou givest him two distinct Pledges of thy Love, can be content with one only? What Lover

6 *Meditations on the Five last*

can endure to have one half of the symbols of thy Love withheld from from him? And therefore all Love, all Glory be to thee, for giving both.

O my Lord, and my God, do thou *Benefit*. so dispose my Heart to be thy Guest at thy holy Table, that I may feel all the sweet Influences of thy blessed Spirit, even the strengthening and refreshing of my Soul, as our Bodies are by the Bread and Wine; for which may I ever adore and love thee!

O merciful Jesus, let that immortal Food, which in thy holy Ordinance thou vouchsafest me, instil into my weak and languishing Soul new Supplies of Grace, new Life, new Love, Vigour, and new Resolution, that I may never more faint, or droop, or tire in my Duty.

O blessed Lord, raise in me fresh Ardours of Love and Consolation, that it may be henceforth the greatest Torment I can endure ever to offend thee, that it may be my greatest Delight to please thee.

O amiable Jesus, when I devoutly receive the outward Elements, as sure as I receive them in Faith, I receive thee, I receive the Pledges of thy Love, to quicken mine: O indulge me, though but for a moment, one beatifick Foretaste of the Wonders of thy Love, and give me Strength perseveringly to love thee.

Glory be to thee, my Lord, and my God, who hast now given me *Preparation.* an Invitation to thy heavenly Feast: All Love, all Glory, be to thee.

Lord, give me Grace, that I may approach thy awful Mystery with penitential Preparation, and with a Heart fully disposed to love thee.

O my God, my Judge, give me Grace, I most humbly beseech *Examination.* thee, to examine my whole

Life past, by the Rule of thy Commandments, before I presume to eat of that Bread, and drink of that Cup: Give me Grace sadly to reflect on, and deplore all my Provocations, lest, coming to thy holy Sacrament impenitent and unprepared, I receive unworthily,

8 *Meditations on the Five last*

and eat and drink Judgment to myself.

O thou great Searcher of Hearts, thou knowest all that Load of Impiety and Guilt under which I lie: O help me so impartially, to judge and condemn myself, so earnestly to repent, and so firmly to rely on a dear Redeemer's everlasting Righteousness, that I may not be condemned at thy Tribunal, when I shall appear there at the last Day.

Lord, give me Grace to search every Secret of my Heart, to leave no Sin, if possible, unrepented of: Fill my Eyes full of Tears of Love, that with those Tears I may lament all the Indignities I have offered thy Love.

But, alas! alas! after the most strict Examination we can make, who can number his Impieties? who can tell how oft he offendeth? Lord, therefore, cleanse me from my secret Faults, which in general I renounce and bewail.

O my God, thou who alone changeest *Repentance.* the Heart, O be thou pleased to

to change mine ; change my Aversion to thee, into an entire Love of thee. O give me a filial Repentance, that with a broken and contrite Heart I may grieve and mourn, and repent, for all my former Sins, and may for ever forsake them, and return to my Obedience.

Let thy Love, O my God, so perfectly exhaust my Soul, that I *Amendment.* may for the future stedfastly purpose to lead a new Life, that I may renew my baptismal Vow, that I may hereafter live as a sworn Votary to thy Love.

O heavenly Father, settle in my Soul a lively Faith in thy Mercy *Faith.* through Christ, a steady Belief of all thy Love to Sinners, and an affectionate Reliance on the Merits and Mediation of thy crucified Son, of my being accepted in the Beloved, for whom may I ever adore and love thee.

O my crucified Emanuel, thou *Thanksgiving.* sovereign Inflammatory of Love, let the Remembrance of thy Death set all the Powers of my Soul on work,
B 3 that

that I may desire and pant after thee, that I may admire and adore thee, that I may take heavenly Delight in thy gracious Presence ; that with Praise and Thanksgiving, and with a holy Triumph, I may receive thee into my Heart ; there may I have Love, only Love, always Love, to entertain thee !

Charity. Lord, when I present myself, and my Love, as all the Gift I have to offer at thy Table, next to my Love to thee, and for the Sake of thy infinite Love to me, which I there remember, give me Grace to love my Neighbour, and to be in Charity with all Men, and to walk in Love, as thou hast loved us, and hast given thyself for us, an Offering and a Sacrifice to God, for a sweet-smelling Savour ; for which all Love, all Glory, be to thee.

In forgiveness. O most reconcileable Jesu, in this Memorial of thy Sufferings I see how thou didst forgive me, and didst love me when I was thy Enemy : O for thy dearest Love to me, give me Love to forgive all my Enemies, and to be at Peace with all the World,

World, as I desire to be loved and forgiven, and to be at Peace with thee.

All that have any way injured me, O my God, I freely forgive for thy Sake; O do thou also forgive them: Incline them to brotherly Charity, and let them at last feel the Comfort of that Reconciliation thou didst make upon the Cross; for which I will ever adore and love thee.

O my God, if I have wrong- *Restoring.*
ed or injured my Neighbour, O give me Grace to beg his Pardon, and, as I have Opportunity, to make him Satisfaction and Restitution, according to my Power.

O crucified Saviour, whenever *Giving.*
I see thee in any of thy poor Members, hungry, or naked, or in Distress, O let the Remembrance of thy Love in dying for me, engage me to contribute all I can to their Relief: O may I ever be liberal in my Alms for thee, who wert so liberal of thy inestimable Blood for me!

Or

Or this. From the same.

On the outward Elements.

I Adore thee, O blessed Jesus, my Lord and my God, when I consider what that Sacrament is, to which thou now invitest me, and of what Parts it consists; of an outward and visible Sign, and of an inward and spiritual Grace! For thou, Lord, who knowest our Infirmities, and how little able we are to conceive Things heavenly and spiritual, in Pity to our dark and feeble Apprehensions, hast ordained outward and obvious, and visible Signs, to represent to our Minds thy Grace, which is inward and invisible: Thou hast ordained Bread and Wine, which is our corporal Food, to picture out to our Faith the Food of our Souls.

On the inward Part, or Thing signified.

I Know, O my God, that I must look through the outward Elements, and fix my Faith on that which they signify, and which is the inward and invisible Grace.

But tell me, O thou whom my Soul loveth, how canst thou give us thy Flesh to eat?

Lord, thou hast told me that thy Words, they are Spirit, and they are Life, and are therefore not carnally to be understood : Lord, I believe, help thou my Unbelief !

Lord, I believe that the Bread that we break, and the Cup that we drink, are not bare Signs only, but the Communion of thy Body and thy Blood, and Pledges to assure me of it ; and I verily believe, that if with due Preparation I come to thy Table, as certainly as I receive the outward Signs,
fo

14 *Meditations on the Five last*

so certainly shall I receive the Thing signified; for which inestimable Blessing, O merciful Lord, do thou fit and prepare me. *Amen, Amen.*

Who instituted it?

I Adore thee, O blessed Jesus, my Lord, and my God, when I consider that this holy Sacrament was thy own Institution: For it was thou, Lord, who, in the Night thou wast betrayed, didst take Bread, and after that the Cup, and didst bless them, and give them to thy Disciples. O blessed Saviour, let thy Divinity, thus stamp on it, strike into my Soul an holy Awe and Reverence in approaching it: O create in me heavenly Dispositions to celebrate so heavenly an Institution! *Amen, Amen.*

For

For what End?

I Adore thee, O blessed Jesus, my Lord, and my God, when I consider for what End thou didst institute thy holy Sacrament, implied in thy own Command, *Do this in Remembrance of me.*

But what need this Command, O gracious Lord? Is it possible for me ever to forget thee, my Saviour, who hast done so great Things for me?

Alas! alas! my own sad Experience tells me it is:—Woe is me, every Temptation, every Vanity, is apt to make me forget thee, though thy own dying Words bid me remember thee!

But, O blessed Lord, for thy infinite Mercy's sake, pardon all my stupid Forgetfulness and Ingratitude hitherto, and do thou now create in me such a thankful and lively Remembrance of thy dying for me, that may
excite

16 *Meditations on the Five last*

excite me to give up myself entirely to thee, as thou didst give up thyself on the Cross for me. *Amen, Amen.*

What Benefits we receive by it?

I Adore thee, O blessed Jesu, my Lord and my God, when I consider the Benefits which through thy Mercy we receive by thy holy Sacrament!

Glory be to thee, O Lord, who there makest thy own Body and Blood to become our spiritual Food, to strengthen and refresh our Souls!

Glory be to thee O Lord, who, by Faith in thy Blood, dost mystically unite us to thyself: For as nothing becomes one with our Bodies more than the bodily Food we eat, so nothing makes us become one with thee more, than when thou vouchsafest, by thy blessed Spirit, to become the very Life of our Souls.

Glory be to thee, O Lord, who art the Bread of Life, and by giving us thyself

thyself, dost nourish our Souls to live the Life of Grace here, and wilt raise us up to Life everlasting hereafter! Lord, do thou evermore give me this Bread. *Amen, Amen.*

Motives of Receiving.

O Blessed Saviour! what more powerful Motives can I have to persuade me to communicate, than thy Command, and the admirable Effects of thy holy Sacrament!

But, alas! my corrupt Nature is apt to suggest to me low and base Inducements to this Duty; such as are, Shame of not appearing as devout as my Equals, or the meer Custom of the Place, or of the Season!

But Lord, I do from my Heart renounce all these and the like carnal Considerations; and I come to thy Table to renew my baptismal Covenant with thee, of which thy Sacrament is a Seal.

C

I come

I come to testify my Sense of thy Love, O heavenly Father, in so loving the World as to give up thy only Son to die for me.

I come to testify my Faith in thee, and my Love toward thee, O blessed Saviour, and thankfully to commemorate thy wonderful Love in dying for me.

I come, Lord, to testify my Steadfastness in the Communion of thy Saints, and my Charity to all the World.

I come to thy Table, O Lord, out of the Sense I have of the Want of that spiritual Food, to which thou there invitest me.

Alas! alas! I am soon apt to grow weary of well-doing: A few Prayers, every little Duty is apt to tire me, every slight Temptation is apt to overcome me; and I know there is no Food can strengthen my Soul but thy Body, no Cordial can revive my drooping Obedience but thy Blood, and 'tis thy most blessed Body and Blood I hunger and thirst

thirst after. O gracious Lord, grant that I, and all that communicate with me, may feel thy blessed Spirit's saving and transforming Influences. O feed, O refresh, O nourish our Souls with it to Life everlasting, and that for thy own infinite Mercy sake, which moved thee to offer up thy Body and Blood for us! *Amen, Amen.*

Prayer for Preparation.

Blessed Lord Jesus! I even tremble when I consider, that he that eateth and drinketh unworthily is guilty of thy Body and Blood, and eateth and drinketh Judgment to his own Soul; and this severe Sentence on unworthy Communicants, makes me afraid to come to thy Table.

But when I consider that thy Sentence is as severe against those who, being invited, refuse to come; for thou hast said, they shall not taste of thy Supper, and unless we eat thy Flesh,

and drink thy Blood, we have no Life in us ; I am then afraid to keep away.

But blessed be thy Mercy, O Lord ; for in this Streight my Soul is in, thou art my Guide : Thou, by giving me this Opportunity of receiving, invitest me to thy Table : Thou callest me to seek thy Face, and my Heart replies, thy Face, Lord, will I seek !

If thou Lord, should be extreme to mark what is done amiss, alas ! alas ! I am then unfit, not only to communicate, but to say even my daily Prayers.

I know, Lord, that if I should stay till I am worthy to come, I should then never come ; and therefore tho' I am unworthy of so unspeakable a Mercy, yet I come to beg thy Grace to make me worthy, or at least such as thou wilt accept !

O blessed Jesus, do thou so open my Eye of Faith to discern thy Body and Blood in the Holy Sacrament, do thou so dispose my Soul at this Time to communicate, that I may feel all the happy Effects of thy own
divine

divine Institution, that my Soul may receive such lasting Impressions of thy Goodness, and be so ravish'd with the Love of thee, and with the incomparable Delights of thy Service, and with such an early Fore-taste of Heaven, that all the Pleasures of Sin, which in my growing Years may tempt me, may appear to me tasteless and unwelcome.

O heavenly Father, clothe me with the wedding Garment, even the compleat Righteousness and Graces of my blessed Saviour, for then am I sure to be a welcome Guest to thy Table, when I shall come thither in this best Robe, in the Likeness of thy only well-beloved Son, in whom thou art well pleased.

O heavenly Father, fill me with a lively Faith, profound Humility, filial Obedience, inflamed Affections, and universal Charity; O raise in my Soul all those heavenly Transports of Zeal and Devotion, of Love and Desire, of Joy and Delight, of Praise
and

and Thanksgiving, which become the Remembrance of a crucified Saviour, which become one redeemed by the Blood of an incarnate God, and that for his Sake only that redeemed me.



T H E



THE
O R D E R
FOR
ADMINISTRATION
OF THE
LORD'S SUPPER.

After the Pattern of Bishop Wilson.

Communion.

LET your Light
so shine before
Men, that they may
see your good Works,
and glorify your Fa-
ther which is in Hea-
ven. *St. Matt. v. 16.*

Lay

Observations.

O Heavenly Father,
send forth thy
Light and thy Truth, and
let the Light of thy ho-
ly Spirit shine into our
Hearts that we may ho-
nour thee both by our
Lives and by our Alms;
and may'st thou be glori-
fied by all those that re-
ceive them!

Mag-

Communion.

Lay not up for yourselves Treasures upon Earth, where neither Rust and Moth doth corrupt, and where Thieves break through and steal: but lay up for yourselves Treasures in Heaven, where Rust nor Moth doth corrupt, and where Thieves do not break through and steal. *St. Matt. vi. 19, 20.*

Whatsoever ye would that Men should do to you, even so do unto them; for this is the Law and the Prophets. *St. Matt. vii. 12.*

Not every one that saith unto me, Lord, Lord, shall enter,

Observations.

Magnify the Power of thy Grace, O God, upon us by freeing our Souls from the Love of Riches. — Help us to set our Affections on Things above; and in all Time of our Wealth, as well as Tribulation, good Lord, deliver us.

May this Rule of Eternal Justice be so written, O Lord, upon the Tables of our Hearts, that Self-Love in all its various Shapes may never prevail upon us to transgress it!

Grant, O Lord, that we may never build our Hopes of Salvation upon an outward Profession, but

Communion.

Observations.

enter into the Kingdom of Heaven ; but he that doth the Will of my Father, which is in Heaven. St. *Matt.* vii. 21.

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the Half of my Goods I give to the Poor ; and if I have done any Wrong to any Man, I restore four-fold. St. *Luke* xix. 8.

He that soweth little, shall reap little ; and he that soweth plenteously, shall reap plenteously. Let every Man do according as he is disposed in his Heart ; not grudgingly, or of Necessi-

ty ;

but help us to behave like Persons that do indeed believe that Circumcision is nothing, and Uncircumcision is nothing, but that Faith working by Love is all in all.

O bountiful God, help me to imitate this Publican. Enable me first by thy Spirit to come down from my Self-righteousness and receive thee into my Heart, and then enable me from Principles of Gratitude to be just and charitable according to the Ability thou givest me, and thereby let me evidence that Salvation is indeed come to my House!

From a believing Prospect that I shall reap plenteously, help me to sow plenteously, O Lord, both in Spirituals and Temporals, to the utmost of my Power, for thy Mercy's Sake!

D

Blessed

*Communion.**Observations.*

ty; for God loveth a
cheerful Giver. *2 Cor.*
ix. 6, 7.

While we have
Time, let us do Good
unto all Men; and
especially unto them
that are of the House-
hold of Faith. *Gal.*
vi. 10.

Godliness is great
Riches, if a Man be
content with that he
hath; for we brought
nothing into the
World, neither may
we carry any thing
out. *1 Tim. vi. 6,*
7.

Charge them who
are rich in this World,
that they be ready to
give, and glad to dis-
tribute, laying up in
store for themselves a
good

Blessed be God that I
have yet Time! Lord
give me an Heart to do
Good, before the Night
cometh when no Man
can work.

Give me, O Lord, a
renewed and contented
Mind; and for the rest,
thy Will be done!

Lord make me rich in
Faith, and for thy Mer-
cy's Sake never suffer me
to be rich in this World's
Goods, unless thou dost
give me Grace to be rich
also in good Works!

And

Communion.

Observations.

good Foundation against the Time to come, that they may attain eternal Life. *1 Tim. vi. 17, 18, 19.*

God is not unrighteous, that he will forget your Works, and Labour that proceedeth of Love, which Love ye have shewed for his Name's Sake, who have ministered unto the Saints, and yet do minister. *Heb. vi. 10.*

To do Good, and to distribute, forget not ; for with such Sacrifices God is well pleased. *Heb. xiii. 16.*

Whofo hath this World's Good, and feeth

And wilt thou, O Lord, remember those for Good who spend and are spent for thee, thy Poor, and thy Ministers? Help me then, O my God, to be wise for myself, and to be always abounding in the Work of the Lord, for as much as I know my Labour will not be in vain in the Lord!

Whatever I forget, O Lord, keep me from forgetting to do Good, and do thou graciously accept this Sacrifice of Love for Jesus Christ's Sake.

From such Hardness of Heart, and Contempt of thy poor Members,
D 2 Good

Communion.

See his Brother have
Need, and shutteth
up his Compassion
from him, how dwell-
eth the Love of God
in him? 1 *John* iii.

17.

Give Alms of thy
Goods, and never
turn thy Face from
any poor Man; and
then the Face of the
Lord shall not be
turned away from
thee. *Tob.* iv. 7.

Be merciful after
thy Power. If thou
hast much, give plen-
tiously: if thou hast
little, do thy Dili-
gence gladly to give
of that little; for so
gatherest thou thy-
self a good Reward
in the Day of Necessi-
ty. *Tob.* iv. 8, 9.

He

Observations.

Good Lord deliver me.

Keep me, O Lord, for
thy dear Son's Sake, from
provoking thee thus to
turn away thy Face from
me!

Blessed be thy Name, O
righteous Father, for judg-
ing not according to the
Greatness of the Gift, but
the Disposition and Heart
of the Giver. Make me,
therefore, an Israelite in-
deed, and then, tho' I
have but two Mites, I
believe, (Lord help my
Unbelief) that they will
be accepted in and thro'
thy beloved Son.

Lord

Communion.

Observations.

He that hath Pity upon the Poor, lendeth unto the Lord: and look, what he layeth out, it shall be paid him again. *Proverbs* xix. 17.

Blessed be the Man that provideth for the Sick and Needy: the Lord shall deliver him in the Time of Trouble. *Psalms* xli. 1.

Lord, we have nothing but what we receive from thy bountiful Hands, and yet thou dost command us to write thee down our Debtor for what we give to thy Poor. Oh how great is thy Goodness, and how great is thy Beauty!

Keep me, O Lord, from all idle and vain Expences that I may always have the more to give to him that needeth. At the Hour of Death, and in the Day of Judgment, Good Lord deliver me.



Let us pray for the whole State of Christ's Church militant here in Earth.

Lord enlarge my Heart and help me to pray in Faith and Love for thy great Name's Sake.

ALmighty and ever-living God, who by thy holy Apostle hast taught us to make Prayers and Supplications, and to give Thanks for all Men; we

humbly beseech thee most mercifully (to accept our Alms and Oblations, and) to receive these our Prayers, which we offer unto thy divine Majesty ; beseeching Thee to inspire continually the universal Church with the Spirit of Truth, Unity, and Concord ; and grant that all they that do confess thy holy Name, may agree in the Truth of thy holy Word, and live in Unity and godly Love. We beseech Thee also to save and defend all Christian Kings, Princes, and Governours ; and especially thy Servant GEORGE, our King, that under him we may be godly and quietly governed : And grant unto his whole Council, and to all that are put in Authority under him, that they may truly and indifferently administer Justice, to the Punishment of Wickedness and Vice, and to the Maintenance of thy true Religion and Virtue. Give Grace, O Heavenly Father, to all Bishops and Curates, that they may, both by their Life and Doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

And

And to all thy People give thy heavenly Grace, and especially to this Congregation here present, that with meek Heart, and due Reverence, they may hear and receive thy holy Word, truly serving Thee in Holiness and Righteousness all the Days of their Life. And we most humbly beseech Thee, of thy Goodness, O Lord, to comfort and succour all them, who in this transitory Life are in Trouble, Sorrow, Need, Sicknes, or any other Adversity. And we also bless thy holy Name, for all thy Servants departed this Life in thy Faith and Fear; beseeching Thee to give us Grace so to follow their good Examples, that with them we may be Partakers of thy heavenly Kingdom. Grant this, O Father, for Jesus Christ's Sake, our only Mediator and Advocate. *Amen.*



Communion.

Observations.

Rubrick.

At the Time of the Celebration of the Communion, the Communicants being conveniently placed for the Receiving of the Holy Sacrament, the Priest shall say this Exhortation :

And a glorious Exhortation it is, dear Communicant; ponder it in thy Heart, both before and after receiving.—And the Good Lord write it thereon by his blessed Spirit — For be assured, without an experimental Feeling of what thou art herein exhorted to, thou can'st neither be a worthy Partaker of Christ's Table here, nor be duly prepared to sit down with him in the Kingdom of Heaven hereafter.



DEarly beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood

Communion.

Directions and Devotions.

Blood of our Saviour Christ, must consider how St. *Paul* exhorteth all Persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For, as the Benefit is great, if with a true penitent Heart, and lively Faith, we receive that holy Sacrament; for then we spiritually eat the flesh of Christ, and drink his Blood; *then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us*; so is the Danger great, if we receive the same unworthily: --- For then we are guilty of the Body and Blood of Christ our Saviour: we eat and drink

Here say secretly—
Lord, grant that I, and all here present, may experimentally know what this being one with, and dwelling in thee, means.--

*Communion.**Directions and Devotions.*

drink our own Damnation, not considering the Lord's Body; we kindle God's Wrath against us; we provoke him to plague us with divers Diseases, and sundry Kinds of Death. ---

Judge therefore yourselves, Brethren, that ye be not judged of the Lord; repent ye truly for your Sins past; have a lively and stedfast Faith in Christ our Saviour; amend your Lives, and be in perfect Charity with all Men, so shall ye be meet Partakers of those holy Mysteries. —

And above all Things ye must give most humble and hearty Thanks to God the Father, the Son, and the Holy Ghost, for the

Suffer us not, O Lord, to draw these Judgments upon ourselves by going presumptuously and unprepared to thy Table.—

I believe, Lord help mine Unbelief.

Blessed be the glorious Trinity for our Redemption!

In

Communion.

Directions and Devotions.

the Redemption of the World, by the Death and Passion of our Saviour Christ, both God and Man; who did humble himself even to the Death upon the Cross, for us miserable Sinners, who lay in Darkness, and the Shadow of Death, that he might make us the Children of God, and exalt us to everlasting Life. And to the End that we should always remember the exceeding great Love of our Master, and only Saviour Jesus Christ, thus dying for us, and the innumerable Benefits, which, by his precious Blood-shedding he hath obtained to us; he hath instituted and ordained holy Mysteries, as Pledges

In these thy Sufferings, O Jesus, may we see the Punishment due to us Sinners!

Blessed be thy holy Name, for this Instance of thy Love and Concern for Sinners, lest they should forget themselves and Thee!

*Communion.**Directions and Devotions.*

Pledges of his Love, and for a continual Remembrance of his Death, to our great and endless Comfort.

To Him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual Thanks, submitting ourselves wholly to his holy Will and Pleasure, and studying to serve him in true Holiness and Righteousness all the Days of our Life.

Amen.

May we never forget this invaluable Blessing! — May we never neglect this Way of preserving the Remembrance of it.

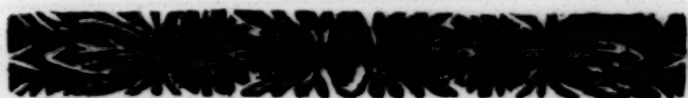
*Communion.**Observations.**Rubrick.*

Then shall the Priest say to them that come to receive the holy Communion:

What Caution is here used lest any should rush unprepared on this holy Ordinance! The Church, not

Observations.

not content with the former Exhortation, adds this most encouraging and at the same Time instructive Invitation—Who but a Person that is wilfully ignorant, or extremely hardened, can, after hearing this, *dare* to approach the Table of the Lord; and know at the same Time, that he either lives in any habitual known Sin, or indulges wilful Malice and Hatred in his Heart?



Communion.

YE that do truly and earnestly repent you of your Sins, and are in Love and Charity with your Neighbours, and intend to lead a new Life, following the Commandments of God,

Observations.

Lord, I repent, help my Impenitence!

Help me to forgive, as I hope to be forgiven.

Strengthen

E

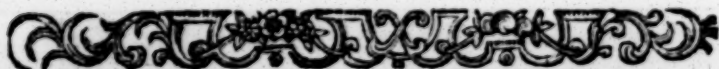
Communion.

God, and walking from henceforth in his holy Ways; draw near with Faith, and take this holy Sacrament to your Comfort, and make your humble Confession to Almighty God, meekly kneeling upon your Knees.

Observations.

Strengthen me to do this, O Lord, for thy great Name's Sake.

Lord, we come at thy Ministers Call, O do thou help us to bow the Knee of our Souls, as well as our Bodies, so shall we be accepted in thy Sight, O Lord our Strength and our Redeemer.



Rubrick.

Then shall this general Confession be made in the Name of all those that are minded to receive the holy Communion, by one of the Ministers, both he and all the People humbly kneeling upon their

Observations.

Most aptly doth this Confession follow after the foregoing Exhortation and Invitation. Here the Minister is directed to kneel as well as the People—A proper Posture for Sinners making a publick Confession of their Faults before him, who is of purer Eyes than to behold Iniquity with the least Approbation.

Communion.

Observations.

their Knees, and saying :

probation.— God give all that use it to feel what they speak in their Hearts, so shall they be duly prepared for the following most solemn Declaration of Pardon.

ALmighty God, Father of our Lord Jesus Christ, Maker of all Things, Judge of all Men ! we acknowledge and bewail our manifold Sins and Wickedness, which we from Time to Time most grievously have committed, by Thought, Word, and Deed, against thy divine Majesty, provoking most justly thy Wrath and Indignation against us. We do earnestly repent, and are heartily sorry for these our Misdoings: The Remembrance of them is grievous unto us: The Burden of them is intolerable. Have Mercy upon us, have Mercy upon us, most merciful Father ; for thy Son our Lord Jesus Christ's Sake, forgive us

all that is past ; and grant that we may ever hereafter serve and please thee, in Newness of Life, to the Honour and Glory of thy Name, through Jesus Christ our Lord. *Amen.*

*Rubrick.*

*Then shall the Priest
(or Bishop present
stand up ; and turn-
ing himself to the Peo-
ple, pronounce this Ab-
solution :*

Observations.

Here the Minister stands (that being a most authoritative Posture) and in a declarative and scriptural Manner pronounces a general Pardon, which every Communicant who hath honestly and sincerely made the foregoing Confession may safely apply to himself. God help thee, O devout Communicant, so to do !

Com-

Communion.

A Lmighty God, our
Heavenly Fa-
ther, who of his great
Mercy hath promised
Forgiveness of Sins
to all them that with
heartly Repentance,
and true Faith, turn
unto him, have Mer-
cy upon you; par-
don and deliver you
from all your Sins;
confirm and strength-
en you in all Good-
ness; and bring you
to everlasting Life,
through Jesus Christ
our Lord! *Amen.*

Observations.

Confirm, O God, in
Heaven, what hath now
been done by thy Mini-
ster on Earth; and by thy
blessed Spirit, seal me and
all here present unto the
Day of everlasting Re-
demption.



Then shall the Priest say :

Communion.

Hear what comfortable Words our Saviour Christ saith unto all that truly turn unto him :

Observations.

How aptly doth this Exhortation and the ensuing Texts of Scripture immediately follow this Absolution! Lest any should doubt of God's Willingness to pardon, give Grace and Life eternal to all them that with hearty Repentance and true Faith turn unto him ; these encouraging Words first of our Lord himself, then of *Paul* who was a Persecutor, and then of *John* the beloved Disciple, are set before the doubting or discouraged Communicant. — God make them as comfortable as they are encouraging to all that use and hear them !

Com-

Communion.

Observations.

COME unto me, all
that travel, and
are heavy laden; and
I will refresh you. St.
Matt. xi. 28.

Lord Jesus, lo I come,
be it unto me according
to thy Word.

So God loved the
World, that he gave
his only begotten Son,
to the end that all
that believe in him
should not perish, but
have everlasting Life.
St. *John*, iii. 16.

Oh, what Manner of
Love is this! Lord I be-
lieve, help mine Unbelief!

Hear also what St.
Paul saith :

This is a true Say-
ing, and worthy of all
Men to be received,
that Christ Jesus came
into the World to
save Sinners. 1 *Tim.*
i. 15.

Of whom I am the
Chief. Lord Jesus, do
thou therefore vouchsafe
to save me.

Hear also what St.
John saith :

If

Communion.

If any Man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our Sins. **1**
John ii. 1, 2.

Observation.

Lord Jesus, I have sin'd; be thou my Advocate with the Father, and give me to know that thou hast been a Propitiation for my Sins in particular. So shall I with the greater Boldness approach thy holy Table.

After which the Priest shall proceed,

Saying,

And very justly after Confession made, Pardon pronounced, and such comfortable Passages of Scripture produced to confirm it.

Lift up your Hearts.

Answ. We lift them up unto the Lord.

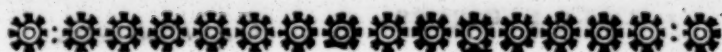
Priest. Let us give Thanks unto our Lord God.

Answ. It is meet and right so to do.

Then shall the Priest turn to the Lord's Table, and say,

IT is very meet, right, and our bounden Duty, that we should at all Times, and in all Places, give Thanks unto thee, O Lord, holy Father, Almighty everlasting God!

Here



Here shall follow the proper Preface, according to the Time, if there be any specially appointed; or else immediately shall follow,

Communion.

T Herefore with Angels and Archangels, and with all the Company of Heaven, we laud and magnify thy glorious Name; evermore praising Thee, and saying, Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of thy Glory. Glory be to Thee, O Lord most High! *Amen.*

Observations.

Supposing this Doxology to be used with true Devotion, both by Minister and People, must it not give them a sweet Prelibation of that happy State, wherein they hope e're long to be employed in ascribing Glory to the most adorable Trinity for ever more?

Proper

Proper Prefaces.

Upon Christmas-Day, and seven Days after.

BEcause thou didst give Jesus Christ, thine only Son, to be born as at this Time for us, who by the Operation of the Holy Ghost was made very Man, of the Substance of the Virgin Mary his Mother, and that without Spot of Sin, to make us clean from all Sin. Therefore with Angels, &c.

Observations.

In some Churches this Custom is kept up, and tho' not generally practised, yet cannot well be contemned, if we consider that the Primitive Christians received the Holy Sacrament every Day. May the Lord revive a Primitive Spirit, and then we shall not be afraid of receiving this glorious Pledge of a Redeemer's Love too frequently.

Upon

*Upon Easter-Day,
and seven Days
after.*

BUt chiefly are we bound to praise thee, for the glorious Resurrection of thy Son Jesus Christ our Lord: For he is the very Paschal Lamb which was offered for us, and hath taken away the Sin of the World; who by his Death hath destroyed Death; and by his Rising to Life again, hath restored to us everlasting Life. Therefore with Angels and Archangels, &c.

Upon

*Upon Ascension-Day,
and seven Days af-
ter.*

THro' thy most
dearly belov-
ed Son Jesus Christ
our Lord, who af-
ter his most glori-
ous Resurrection,
manifestly appear-
ed to all his Apo-
stles; and in their
Sight ascended up
into Heaven, to
prepare a Place for
us; that where he
is, thither we might
also ascend, and
reign with him in
Glory. Therefore
with Angels, &c.

Upon



*Upon Whitsunday,
and six Days after.*

THrough Jesus
Christ our
Lord, according to
whose most true
Promise the Holy
Ghost came down
as at this Time,
from Heaven with a
sudden great Sound,
as it had been a
mighty Wind, in
the likeness of fiery
Tongues, lighting
upon the Apostles,
to teach them, and
to lead them into all
Truth; giving them
both the Gift of di-
vers Languages,
and also Boldness
with fervent Zeal,
constantly to preach

F the

Communion.

the Gospel unto all Nations ; whereby we have been brought out of Darkneſs and Error, into the clear Light, and true Knowledge of thee, and of thy Son Jeſus Chriſt. Therefore with Angels, &c.



*Upon the Feaſt of
Trinity, only.*

WH O art one
God, one
Lord ; not one
only Perſon, but
three Perſons in
one Subſtance. For
that which we be-

lieve

Communion.

lieve of the Glory
of the Father, the
same we believe of
the Son, and of
the Holy Ghost,
without any Diffe-
rence or Inequali-
ty. Therefore
with Angels, &c.



*After each of which Prefaces shall immedi-
ately be sung or said, as above.*

T Herefore with Angels, and Archan-
gels, &c.



Rubrick.

*Then shall the Priest,
kneeling down at the
Lord's Table, say, in
the Name of all them
that shall receive the
Communion, this Pray-
er following :*

Observations.

How sweetly, and yet
as it were how insensibly
do both People and Priest
come down from the
Mount of Praise to the
Valley of Humiliation,
in this following truly
Apostolick Prayer! — At-
tend,

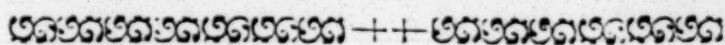
Observations:

end, O dear Communi-
cant, with the utmost
Earnestness of Soul, and
if thou can't indeed say,
that the Words are the
Language of thy Heart,
doubt not of going with
the self-condemn'd Pub-
lican down to thy House
justified.

*Communion.*

WE do not presume to come to this
thy Table, O merciful Lord,
trusting in our own Righteousness,
but in thy manifold and great Mercies.
We are not worthy so much as to
gather up the Crumbs under thy Ta-
ble. But thou art the same Lord,
whose Property is always to have Mer-
cy. Grant us, therefore, gracious
Lord, so to eat the Flesh of thy dear
Son Jesus Christ, and to drink his
Blood, that our sinful Bodies may be
made clean by his Body, and our
Souls

Souls washed through his most precious Blood, and that we may ever more dwell in him, and he in us. *Amen.*



Rubrick.

Observations.

When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may, with the more Readiness and Decency, break the Bread before the People, and take the Cup into his Hands, he shall say the Prayer of Consecration, as followeth :

Here the Minister resumes his authoritative Posture, as being about in a solemn Manner to consecrate, or set a-part the Bread and Wine for a holy Use. During this Space, O devout Communicant, thou may'st give vent to thy Heart in the following or like Manner.

GLorious Jesus — O do thou set thy Amen to our Petitions ; and now thy Servant is about to take the Bread and Cup in thy Name, and set them apart for a sacramental Use : O grant that I, and all who are here present, may by Faith receive the Thing signified, and thereby find by happy Experience, that thy Flesh is Meat indeed, and thy Blood Drink indeed to our Souls.

ALmighty God, our heavenly Father, who of thy tender Mercy didst give thine only Son Jesus Christ to suffer Death upon the Cross for our Redemption, who made there (by his one Oblation of himself once offered) a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction, for the Sins of the whole World; and did institute, and, in his holy Gospel, command us to continue a perpetual Memory of that his precious Death, until his Coming again; hear us, O merciful Father, we most humbly beseech thee; and grant that we, receiving these thy Creatures of Bread and Wine, according to thy Son our Saviour Jesus Christ's holy Institution, in Remembrance of his Death and Passion, may be Partakers of his most blessed Body and Blood; who, in the

*Here the Priest
is to take the
Paten into his
Hands.*

*And here to
break the
Bread.*

same Night that he was betrayed, took Bread; and when he had given Thanks, he brake it, and gave it to his Disciples, saying, Take, eat: This is my Body, which

is

is given for you: Do this in Remembrance of me. Likewise, after Supper he took the Cup; and, when he had given Thanks, he gave it to them, saying, Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the Remission of Sins: Do this, as oft as ye shall drink it, in Remembrance of me. *Amen.*

*And here to lay
his Hand upon
all the Bread.*

*Here he is to
take the Cup
into his Hand:*

*And here to lay
his Hand upon
every Vessel
(be it Chalice
or Flagon) in
which there is
any Wine to be
consecrated.*

LOrd, as thy Servant hath, by putting his Hands on the Bread and Wine, set them a-part for a holy Purpose, so would I now, by Faith, lay all my Burdens upon thee, who didst bear our Sins in thy own Body upon the Tree. — Blessed be thy Name, for another Opportunity of doing this in Remembrance of thee. — O may I count it my highest Honour to do it often. — And do thou, O blessed Spirit, send down thy Blessing upon this Means, and make it a Channel, whereby thou wilt convey thy Grace, and Earnest of eternal Salvation to all our Souls.



Communion.

When the Minister delivereth the Bread to any one, he shall say :

Observations.

As an unapplied Christ is no Christ at all. — The Minister, after having received himself, makes a particular Application of the Elements of Bread and Wine to each individual Communicant, in very emphatic, but not too strong Terms, supposing all to have used the forgoing Parts of the Office with a sincere Heart.

The

Communion.

Observations.

The Body of our Lord Jesus Christ, which was given for thee, preserve thy Body and Soul unto everlasting Life!—Take and eat this in Remembrance that Christ died for thee; and feed on him in thy Heart by Faith, with Thanksgiving.

Amen! Lord Jesus, Amen! Come in thou blessed of the Lord, come in — Now help me to appropriate thy Righteousness to my poor starving Sin-sick Soul.—Now, now, Lord Jesus, let me know what it is to sup with thee.— O Lord, evermore give me Faith to believe with my Heart, so will I make Confession of thee with my Lips, and praise thy Name whilst I have my Being. — Make no long tarrying, O my God!



Rubrick.

And the Minister that delivereth the Cup to any one, shall say:

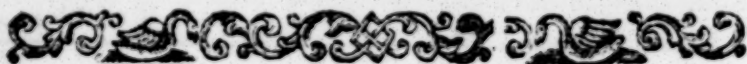
The Blood of our Lord Jesus Christ, which was shed for thee, preserve

Amen! — May the Blood of the Lord Jesus Christ cleanse me from the Guilt and Power of all my Sins!— And O do thou now dear Redeemer, help

*Communion.**Observations.*

serve thy Body and Soul unto everlasting Life!— Drink this in Remembrance that Christ's Blood was shed for thee; and be thankful.

help me to look to thee whom I have pierc'd, and ho' thou dost let me know that thou hast forgiven me, Lord grant that I may never forgive myself— Oh help me to look and mourn, to look and love.— Blessing, and Honour, and Glory, and Thanksgiving, and Power be unto God, and unto the Lamb, for ever and ever.



HERE the devout Communicant may use, as his own Discretion will direct, or Time allow, some Parts of those devout Exercises which are subjoined to the Communion Office, and are purposefully broke into Paragraphs. But it will be still better, if the Communicant can pray and praise out of the Abundance of his own Heart. And here I wou'd advise him immediately after Receiving, to be particularly earnest with God for the Conquest over the Sin that

that doth most easily beset him, as well as for those Graces which he stands most in need of. He should here also be particularly importunate for Blessings, for any of his near and dear Relations, Friends, and Acquaintance, as well as for himself. For surely, if ever we may hope for Acceptance of our Prayers, it must be when we have been receiving the sacred Symbols of his most blessed Body and Blood, who having given us himself, doubtless, will with himself, freely give us all Things.



Rubrick.

*Then shall the Priest
say the Lord's Prayer,
the People repeating
after him every Peti-
tion.*

Observations:

All having communi-
cated, most properly are
they called upon to join
in repeating the Lord's
Prayer, wherein we are
taught to call God our
Father. For surely if
ever we have Access to
him with Boldness, and
can justly cry Abba Fa-
ther,

Observation.

ther, it must be when we have been confessing our Sins, and not only have had a Pardon pronounced by the Minister, but applied and sealed to us in the Elements of Bread and Wine.



OUR Father, which art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation. But deliver us from Evil. For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

After

After shall be said as
followeth :

Observations.

Both these following Evangelical Collects, (especially the first) O devout Communicant, may the Spirit of the Living God write upon the Table of thy Heart! For they contain a most solemn and awful Oblation of our whole selves (and that too, out of Love and Gratitude) to God.— Surely those who use this without devoting themselves sincerely, do indeed drink Judgment to themselves.— For what do they less than commit the horrid Crime of *Ananias* and *Sapphira* over again? Assuredly they lie, not only unto Man, but unto God.— From this, O Communicant, may the Good Lord deliver thee!



O Lord and heavenly Father, we, thy humble Servants, entirely desire thy fatherly Goodness mercifully to accept this our Sacrifice of Praise and

G

Thank-

Communion.

Thanksgiving; most humbly beseeching thee to grant, that by the Merits and Death of thy Son Jesus Christ, and through Faith in his Blood, we and all thy whole Church may obtain Remission of our Sins, and all other Benefits of his Passion. *And here we offer and present unto thee, O Lord, ourselves, our Souls and Bodies, to be a reasonable, holy, and lively Sacrifice unto thee*; humbly beseeching thee, that all we, who are Partakers of this holy Communion, may be fulfilled with thy Grace and heavenly Benediction. And altho' we be unworthy, thro' our manifold Sins, to offer unto thee any Sacrifice, yet we beseech thee to accept this our bounden Duty and Service; not weighing our Merits, but pardoning our Offences, thro' Jesus Christ our Lord; by whom, and with whom, in the Unity of the Holy Ghost, all Honour and Glory be unto thee, O Father Almighty, World without End. *Amen.*

Or this:

ALmighty and ever-living God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy Mysteries, with the spiritual Food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy Favour and Goodness towards us; and that we are very Members incorporate in the mystical Body of thy Son, which is the blessed Company of all faithful People; and are also Heirs through Hope of thy everlasting Kingdom, by the Merits of the most precious Death and Passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy Grace, that we may continue in that holy Fellowship, and do all such good Works as thou hast prepared for us to walk in, through Jesus Christ our Lord, to whom with thee, and the Holy Ghost, be all Honour and Glory, World without End. *Amen.*

*Then shall be said or
sung :*

Observations.

This is done in Imitation of our Lord, who sang a Hymn after he had appointed this his last Supper. It is a Hymn most excellent in its Kind, and if sung or said with Fervour and Devotion, by a large Number of Communicants, must give them some faint Idea at least of the Fervour of the heavenly Host, who were heard to sing the first Part of it when the Saviour of Mankind was first brought into the World.



GLORY be to God on high, and in Earth Peace, Good-will towards Men ! We praise thee, we bless thee, we worship thee, we glorify thee, we give Thanks to thee for thy great Glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son, Je-
su Christ ; O Lord God, Lamb of God,
Son

Communion.

Son of the Father, that takest away the Sins of the World, have mercy upon us. Thou that takest away the Sins of the World, have mercy upon us. Thou that takest away the Sins of the World, receive our Prayer. Thou that fittest at the Right-hand of God the Father, have mercy upon us.

For thou only art holy ; Thou only art the Lord : Thou only, O Christ, with the Holy Ghost, art most High in the Glory of God the Father. *Amen.*



Rubrick.

Then the Priest, (or Bishop, if he be present) shall let them depart with this Blessing :

Observations.

Thus the Priest under the Law, after the daily Sacrifice, by God's especial Command, *Numb. vi. 24:* dismissed the People. — And thus our Lord, when he was about to ascend to his Father and our Father, his God and our God, took Leave of his beloved Disciples. — And he, *Luke xxiv. 50.* led them out as far as *Bethany*, and blessed them. — Doubt not therefore, O

Observations.

Communicant, if thou hast been a sincere Partaker of this holy Communion, but that this same Lord will also bless thee. —

Thou may'st then go to thy House in Peace, and if thou hast Time and Opportunity, pour out thy Heart in secret when thou returnest home. — But if, on account of thy Situation in Life, neither Time or Opportunity immediately serve, be not uneasy, only labour to keep up a lively Sense of Christ in thy Heart, remembering that he only is a worthy Communicant and a Christian indeed, who whether he eats or drinks, or whatsoever he doth, doth all to the Glory of God.

Communion.

THE Peace of God, which passeth all Understanding, keep your Hearts and Minds in the Knowledge and Love of God, and of his Son Jesus

Communion.

Jesus Christ our Lord ! And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always !
Amen.



C O L L E C T S.

ASSIST us mercifully, O Lord, in these our Supplications and Prayers, and dispose the Way of thy Servants towards the Attainment of everlasting Salvation ; that, among all the Changes and Chances of this mortal Life, they may ever be defended by thy most gracious and ready Help, through Jesus Christ our Lord. *Amen.*

O Almighty Lord, and everlasting God, vouchsafe, we beseech Thee, to direct, sanctify, and govern both our Hearts and Bodies in the Ways of thy Laws, and in the Works of thy
Com-

Communion.

Commandments, that through thy most mighty Protection, both here and ever, we may be preserved in Body and Soul, through our Lord and Saviour Jesus Christ. *Amen.*

GRant, we beseech Thee, Almighty God, that the Words which we have heard this Day with our outward Ears, may, thro' thy Grace, be so grafted inwardly in our Hearts, that they may bring forth in us the Fruit of good Living, to the Honour and Praise of thy Name, through Jesus Christ our Lord. *Amen.*

PRevent us, O Lord, in all our Doings with thy most gracious Favour, and further us with thy continual Help, that in all our Works begun, continued, and ended in Thee, we may glorify thy holy Name, and finally by thy Mercy obtain everlasting Life; through Jesus Christ our Lord. *Amen.*

Almighty

Communion.

ALmighty God, the Fountain of all Wisdom, who knowest our Necessities before we ask, and our Ignorance in asking; We beseech Thee to have Compassion upon our Infirmities; and those Things which for our Unworthiness we dare not, and for our Blindness we cannot ask, vouchsafe to give us, for the Worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALmighty God, who hast promised to hear the Petitions of them that ask in thy Son's Name, we beseech Thee mercifully to incline thine Ear to us, that have made now our Prayers and Supplications unto Thee; and grant that those Things which we have faithfully asked according to thy Will, may effectually be obtained, to the Relief of our Necessity, and to the Setting forth of thy Glory, through Jesus Christ our Lord. *Amen.*



D E V O T I O N S

Immediately after RECEIVING,
From Bishop *Ken.*

GLory be to Thee, O Jesus, my Lord
and my God, for thus feeding my
Soul with thy most blessed Body and
Blood; O let thy heavenly Food transfuse
new Life, and new Vigour into
my Soul, and into the Souls of all that
communicate with me, that our Faith
may daily increase, that we may all
grow more humble and contrite for
our Sins, that we may all love Thee,
and serve Thee, and delight in Thee,
and praise Thee more fervently, more
incessantly than ever we have done
heretofore! *Amen, Amen.*

Oh

Oh the Depth of the Riches of thy Love, blessed Lord, how unutterable is thy Mercy, and thy Love past finding out !

O all ye holy Angels, behold and wonder ! Wretched Man hath sinned against God, and God himself has suffered the Sinner's Punishment.

O ye blessed Host of Heaven, who rejoice at the Conversion of one single Sinner, adore and praise my crucified Saviour, who died for the Sins of the World ; adore and praise that unknown Sorrow, that wonderful Love, which you yourselves must needs admire !

O my gracious Lord, let my Heart be now full of the Sense of thy Love, and what have I to return to Thee but Love again ? 'Tis all I have to offer Thee, accept it, O merciful Lord, imperfect as it is, and do thou daily heighten my Sense of thy Love to me, that I may daily heighten my Love to Thee !

O

O thou infinite Lover of Souls, with all my Heart I love, I praise, I adore thy Love to me, but alas, I can never do it enough !

O do Thou at last, gracious Lord, translate me to thy Kingdom of Glory, that there I may love Thee, to the utmost Capacity of a Creature, and praise Thee to all Eternity. *Amen*, Lord Jesus, *Amen*, *Amen* !



MEDITATIONS on those Words of the Creed, *Suffered under Pontius Pilate, was crucified and dead.* To be used whilst others are receiving, as Time will allow. From the same.

Suffered.

Christ's Life of Sorrow. **I** Believe, O adorable Love, that thy whole Life was made up of Sufferings, and that for sin-
ful

ful Man, and in particular for me : O let me never cease to adore and love thee.

It was for us Sinners, O tenderest Love, that in thy very Infancy thou wast circumcised, and designed by *Herod* for Slaughter, and forced to fly into *Egypt* ; and therefore I praise and love thee.

It was for us Sinners, that thou, O afflicted Love, wert, all thy Life long, a Man of Sorrows, and acquainted with Grief ; that thou wast persecuted and reviled, despised and rejected, and hadst not where to lay thy Head ; and therefore I am bound to praise and love thee.

It was for us Sinners, that thou, O compassionate Love, when thou tookest on thee our Nature, wast touched with a Feeling of our Infirmities, and wast in all Points tempted like as we are, yet without Sin ; that thou mightest the more affectionately pity the weak, and succour the tempted ; and therefore I praise and love thee.

H

It

It was for us Sinners, that thou, O beneficent Love, didst go about doing Good, preaching Repentance, publishing the glad Tidings of Salvation, sending thy Disciples, confirming thy heavenly Doctrine by many glorious Miracles, and illustrating it by a god-like Example. All thy Life is full of Attractives of sweetest Love and Pity to us Sinners; which kindly and forcibly constrain us to praise and love thee.

O most exuberant Love, how amiable are all thy Graces! O fill my Heart with thy Love, and transform me into thy Likeness, that I may all my Life long imitate thy perfect Obedience, unspotted Holiness, unchangeable Resolution, universal Charity, uninterrupted Devotion, Contempt of the World, Heavenly-mindedness, gracious Condescension, ardent Zeal for thy Father's Glory, and unbounded Love, and that for the Sake of that dearest Love, which inclined thee to become incarnate for me.

Under

Under Pontius Pilate.

I Believe, O my Lord and my God, that tho' thou didst suffer all thy Life long, yet thy greatest Sufferings were under the *Roman Governor of Judea, Pontius Pilate*; I believe all those mighty Sufferings; but am as little able to express the Greatness of them, as I am the Greatness of thy Love, which moved thee to suffer: All I can do is to love and to praise thee.

How great were thy Sufferings, O Saviour of the World! when the very Apprehension of them made thy Soul very heavy, exceeding sorrowful, even to Death; made thee offer up Prayers with strong Crying and Tears; that if it were thy Father's Will, the Cup might pass from thee; threw thee into an Agony and bloody Sweat, inso-much that there was an Angel sent from Heaven on Purpose to strengthen thee. O thou agonizing Love! Impress on my Heart so tender a Sense of

thy Sufferings for me, that I may agonize with thee, that I may feel all thy Sorrows, that though I cannot sweat Blood like thee, I may dissolve into Tears for thee, that I may love and suffer with thee throughout every Part of thy Passion.

O suffering Jesus, when my Meditations follow thee from the Garden to Mount *Calvary*, I would grieve, and I would love all the Way.

I would grieve, and I would love, when I see thee, O incarnate God, who couldst command more than twelve Legions of Angels for thy Rescue, out of Love to Sinners, and in particular to me, one of the vilest of all that Number, humbling thyself to be apprehended, and bound by the rude Soldiers, as a Malefactor.

I would grieve, and I would love, when I see thee, O gracious Lord, for my Sake, betrayed by the treacherous Kiss of *Judas*, denied by *Peter*, and forsaken of all thy Disciples.

I would grieve, and I would love, when I see thee, O spotless Innocence,
out

out of Love to me, dragged to *Annas*, and *Caiaphas*, the High Priest; when I see thee accused by false Witnesses, arraigned and condemned.

I would grieve, and I would love, when I see thee, O divine Majesty, out of Love to me, spit upon, and blind-folded, and buffeted, and mocked, sent to *Pilate*, an infidel Judge, then to wicked *Herod*, who, with his Men of War, set thee at naught, arrayed thee in a white Robe of Mockery, and sent thee again to *Pilate*.

I would grieve, and I would love, O injured Goodness, when I see thee, though declared innocent by the very Traitor *Judas*, who, out of Horror for his Crime, went and hanged himself, though declared innocent by *Pilate* himself, the Judge to whom thine Enemies appealed, yet worried to Death by the Clamours of the Rabble, that cried out, *crucify, crucify*; when I see *Barabbas*, a Traitor and a Murderer, preferred before thee.

I would grieve, and I would love, when I see thee, O Lover of Souls, for

my Sake, most unjustly given up into the Hands of infidel Soldiers, to be stript naked, and tied to a Pillar, and scourged; to see the Plowers plowing on thy Back, and making long Furrows.

I would grieve, and I would love, O King of Heaven, when I see thee, out of Love to me, humbling thyself to be arrayed in Purple, with a Reed in thy Hand; when I see thee crowned with Thorns, to multiply thy Torments; when I see thee mocked by barbarous Wretches, with their bended Knee, and with Hail, King of the *Jews*.

I would grieve, and I would love, when I see thee, O Lord God, whom the Angels worship, spit upon again, and buffeted, and for my Sake made the extreme Scorn, and Contempt, and Sport, of thy insolent and insulting Enemies; and though still declared innocent by *Pilate*, yet surrendered to the unrelenting Cruelty of the Multitude, to be crucified.

My

My Lord, my God, my Saviour,
with all my Heart I would love and
adore thy infinite Love and Benignity
to Sinners: With all my Heart I would
lament and detest the Hatred and Out-
rage of Sinners to thee.



Was crucified.

I would grieve, and I would love,
O sorrowful Jesus, when I see *His Cru-*
thee, for my Sake, oppressed *cifixion.*
with the Weight of thy own Cross,
till thy tender Body, quite spent with
Sufferings, sunk under it.

I would grieve, and I would love,
O thou great Martyr of Love, when,
for my Sake, I see thy virgin Body
stript naked, thy Hands and thy Feet
nailed to the Cross; when I see thee
crucified between two Thieves, and
numbered with the Transgressors; when
I see Gall given thee to eat, and Vine-
gar to drink.

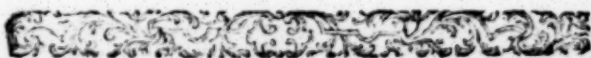
I wou'd grieve, and I wou'd love,
when I see thee, O incarnate Deity,
hanging on the Cross, and for my
Sake, by thy own People, in the
Height of thy Anguish, derided, re-
proached, and blasphemed, with wag-
ging their Heads, mocked by the Sol-
diers, and by the impenitent Thief.

I wou'd grieve, and I wou'd love,
when I see thee, O God blessed for
ever more, O Fountain of all Bles-
sing, hang bleeding on the Cross, and
made a Curse for me; how does my
Indignation swell against the Injustice,
and Ingratitude, Inhumanity of the
Jews, who could thus cruelly treat so
unreproachable an Innocence, so ami-
able a Charity, so compassionate a
Saviour!

But alas! alas! it was the Sinner,
O Love incarnate, rather than the
Jew, that betrayed, that derided, and
blasphemed, and tortured, and cruci-
fied thee; the Sins of lapsed Mankind,
and particularly my Sins, they were
thy Tormentors; and therefore from
my

my Heart, I would bewail, detest, and abjure them.

My Lord, and my God, instil penitential Love into my Soul, that I may grieve for my Sins, which grieved thee; that I may love thee for suffering for us Sinners, who occasioned all thy Grievs: O may I always love thee, O may I never grieve thee more!



Dead.

I Would grieve, and I would love, O bleeding Love, when I see thee on the Cross, quite spent *His Death.* with Pain and Anguish, when I see thee in thy dying Pangs, commending thy Spirit into the Hands of thy heavenly Father, bowing thy Head, and giving up the Ghost. Thou, O Lord of Life, didst for us Sinners humble thyself to Death, even to the Death of the Cross, a Death of utmost Shame and Ignominy, and of Torment insupportable:

portable: All Love, all Glory, be to thee.

Was ever any Sorrow, O crucified Lord, like that Sorrow my Sins created in thee!

Was ever any Love, outraged Mercy, like that Love thou didst shew in dying for Sinners!

All the Frame of Nature, O dying Saviour, fell into Convulsions at the Crucifixion of thee, their great Creator: The Sun was darkened, the Veil of the Temple was rent from the Top to the Bottom, the Earth quaked, the Rocks clave asunder, the Bodies of dead Saints rose out of their Graves, inso-much that the Centurion and infidel Soldiers acknowledged thee to be the Son of God: Then wast thou lovely, and glorious, and adorable, in thy low-est Humiliation: All Love, all Praise, be to thee.

Thy bodily Sufferings, O Almighty *His unknown* Love, were intolerable, but *Sufferings.* yet thy inward were far greater. I would grieve, I would love, I would melt all over, when I hear thee

thee on the Cross crying out, " My God, my God, why hast thou forsaken me?" Ah sinful Wretch that I am! how infinite and unconceivable were the inward Dolours and Agonies, thou didst undergo for us Sinners, when thou didst tread the Wine-press of thy Father's Wrath alone, when it pleased thy own most beloved Father to bruise thee, and to put thee to Grief, when the Iniquities of the World were laid on thee, and my numerous Sins increased thy Load, and heightened thy Torment; when thy own Deity withdrew all Consolation from thee; when God, offended by our Sins, did afflict thee in the Day of his fierce Anger! No Sufferings, no Love, was ever like unto thine for me; no Grief, no Love, but my own, should exceed mine for thee.

For whom, O unutterable Goodness, didst thou suffer the extreme Bitterness of Sorrow, but for the vilest of all thy Creatures, sinful Man, and for me, one of the worst of Sinners? and therefore I praise and love thee.

For

For what End didst thou suffer, O most ardent Charity, but to save Sinners from all Things that were destructive; the Curse of the Law, the Terrors of Death, the Tyranny of Sin, the Powers of Darkness, and eternal Torments; to purchase for us all Things conducive to our Happiness, Pardon, Righteousness, Grace, Consolation and Acceptance, and the everlasting Joys and Glories of the Kingdom of Heaven? and therefore I praise and love thee.

Out of what Motive didst thou suffer, O boundless Benignity, but out of thy own preventing Love, free Mercy, and pure Compassion? and therefore I praise and love thee.

When no other Sacrifice could atone thy Father's Anger, O thou beloved Son of God, and reconcile divine Justice and Mercy together, but the Sacrifice of God incarnate, who, as Man, was to die, and to suffer in our Stead; as God, was to merit and make Satisfaction for our Sins; 'twas then that thou, O God the Son, didst become
Man,

Man, the very meanest of Men; didst take upon thee the Form of a Servant, and didst on the Cross shew us the Mystery and the Miracle of Love, God crucified for Sinners, and Sinners redeemed by the Blood of God.

O thou propitious Wonder, God incarnate on the Cross, by what Names shall I adore thee? All are too short, too scanty, to express thee; Love only, nothing but Love, will reach thee: Thou art Love! O Jesu, thou art all Love: O tenderest, O sweetest, O purest, O dearest Love, soften, sweeten, refine, love me, into all Love like thee!

By the Love of thy Cross, O Jesu, I live; in that only may I glory! That above all Things may I study! That before all Things may I value! By the Love of thy Cross may I take up my Cross daily, and follow thee! O help me to torment and crucify those sinful Affections and Lusts, which tormented and crucified thee; and if thy Love calls me to it, enable me to suffer even

I

Death

Death for thee, as thou hast done for me.

How illustrious and amiable were thy Graces, amidst all thy Sufferings, O thou afflicted Jesu! I admire, and I love, thy profound Humility, unwearied Patience, Lamb-like Meekness, immaculate Innocence, invincible Courage, absolute Resignation, compassionate Love of Souls, and perfect Charity to thy Enemies. O my Love, I cannot love thee; but I must desire, above all things, to be like my Beloved: O give me Grace to tread in thy Steps, and conform me to thy Divine Image, that the more I grow like thee, the more I may love thee, and the more I may be loved by thee.



Or this. From the same.

O Thou, my crucified Saviour, Glory be to thee, for causing thy Sufferings to be registered in the Gospel:
There

There I have read and remember the Wonders and Triumphs of thy almighty Love, for which I will always adore and praise thee.

I remember, O gracious Lord, how thou, who thoughtest it no Robbery to be equal with God, wast made in the Fashion of frail Man, of the vilest and most contemptible of Men: For thou tookest on thee the Form of a very Servant. I remember how many Reproaches and Contradictions, and Blasphemies and Persecutions, thou didst endure from a wicked and perverse Generation, and all this to save us sinful Men.

O Lord Jesus, was ever Sorrow like unto thy Sorrow? Worthy art thou, O Lamb, that was slain, to receive Power and Riches, and Wisdom and Strength, and Honour and Glory, and Blessing.

I remember, O gracious Lord, how thou didst endure a most bitter Agony, and didst sweat great Drops of Blood, falling to the Ground: How thou,

who art God above all, blessed for ever, was treacherously betrayed, and apprehended, and bound as a Malefactor: How thou wast set at nought by *Herod*, and his Men of War; and forsaken of all thy Disciples, and denied by *Peter*, and all this to save us sinful Men!

O Lord Jesus, was ever, &c.

I remember how thou, O God of Truth, wast accused by false Witnesses: How thou, whom all the Angels adore, wast blindfolded and buffeted, and mocked, and spit upon, and stript naked, and scourged, and all this that we might be healed by thy Stripes, and to save us sinful Men.

O Lord Jesus, was ever, &c.

I remember, Lord, how thou, that art the great Judge of Heaven and Earth, wast thyself dragged to the Judgment-seat, and condemned: How thou, O King of Heaven, was crowned with Thorns, and oppressed with the
Weight

Weight of thy own Cross, and all this to save us sinful Men!

O Lord Jesus, was ever, &c.

I remember, O blessed Saviour, how thou, who art the Lord of Glory, and the sole Author of Life, wast put to a most ignominious Death: How thy Hands and thy Feet were nailed to a Cross: How thou was crucified between two Thieves, and numbered with the Transgressors: How thou hadst a Portion given thee to imbitter thy very last Gasps, and all this to save us sinful Men!

O Lord Jesus, was ever, &c.

I remember, O gracious Lord, how, when thou wert hanging on the very Cross, thou wast scoffed at and reviled: How infinitely then thou wert afflicted, and bruised, for our Transgressions, when the Iniquities of us all were laid on thy Shoulders: How thou didst then express an Anguish greater than all the Tortures of thy Crucifixion, when thou didst cry out, My God, my

God, why hast thou forsaken me?
And how thou didst at the last give up
the Ghost, and die thyself, that we
might live.

O Lord Jesus, was ever, &c.

I unfeignedly believe, O gracious
Lord, that thou didst suffer all this for
sinful Men, and in particular for me,
when we were all thy utter Enemies,
and had nothing in us to move thee to
pity us, but our extreme Misery; no-
thing to move thee to save us, but our
great Unworthiness, and thy greater
Mercy.

Was there ever Sorrow like that
which my Lord and my God endured
for me?

Was there any Love like to that
Love my Lord and my God hath
shewed me?

A Thank-

A Thanksgiving, when returned home.

From the same.

O How plentiful is thy Goodness, my Lord, and my God, which thou hast laid up for those that fear thee, which thou hast laid up for those that put their Trust in thy Mercy!

Was it not Love infinite enough, dearest Lord, to give thyself for me on the Cross? Was not that Sacrifice of thyself sufficient to expiate the Sins of the World? What, Lord, couldst thou then do more for me?

All the mighty Host of Heaven stood amazed to see the Blood of God shed; to see their King of Glory, to whom, from the first Moment of their being, they had sung their Hallelujahs, nailed to a Cross; and all this to save Sinners!

Sure, Lord, none of all those blessed Spirits, with all the glorious Illuminations they had, could ever have imagined

gined how thou couldst give thyself more to us than thou hast done.

And yet, for all this, thou hast wrought new Miracles of Love for us ; and, as if it had not been Love enough to have given thyself for us on the Cross, thou hast found out a way to give thyself to us in the holy Sacrament, to unite thyself to us with the most intimate Union that 'tis possible to conceive ; to become the very Food, the Life, the Strength, the Support of my Soul ; to become one with me, to become the very Soul of my Soul !

O Lord God, this is so unconceivable a Blessing, this is so divine an Union, that the very Angels, who so much desire to look into the great Mystery of our Redemption, who learn thy manifold Wisdom from thy Church, and frequent the Places of thy publick Worship, do croud around us, and, with awful Admiration, contemplate the holy Sacrament !

What Thanks then, gracious Lord, can I return to thee, for those Wonders of Love thou hast shewed to me,
a wretched

a wretched Sinner, which the very Angels, who never sinned, so much admire!

O dearest Lord, raise thou my Devotion to the highest Pitch it can possibly reach, to praise thee; enlarge my Soul to its utmost Extent to love thee!

How can I evermore offend such Riches of Mercy, as are in thee, O crucified Saviour! And yet, whilst I carry this Body of Sin about me, I fear I shall: But, Lord, I do, from my Heart, renounce and abhor all Things that displease thee; and I resolve, thro' thy Strength, to resist all Temptations, and to become as totally thine, as my frail Nature will permit me.

O gracious Lord, who hast so infinitely loved us, and given us everlasting Consolation, and good Hope thro' Grace, comfort my Heart, and for ever establish it, in every good Word and Work!

Blessing and Honour, and Glory and Power, be unto him that sitteth on the Throne, and unto the Lamb for ever!

Rejoice

Rejoice in the Lord Jesus, O my Soul; for of him cometh my Salvation.

I will love thee, O Lord my King, and I will praise thy Name for ever and ever!

Glory be to thee, O Lord God, for giving me this blessed Opportunity of coming to thy Table, and approaching thy Throne. O grant I may never more pollute my Soul, which, I trust, thou hast made thy Temple to reside in, who art the God of Purity!

Praise the Lord, O my Soul; while I live will I praise the Lord; as long as I have any Being, I will sing Praises unto thee, O blessed Saviour, my King and my God.

O gracious Lord, pardon all my Failings, accept all my Prayers and Praises, and supply all my Wants, which I sum up in thy own blessed Words, *Our Father*, &c.

The E N D.

SACRAMENTAL HYMNS,

EXTRACTED

From several Authors.

HYMM I.

T Was on that dark, that doleful Night,
When Pow'rs of Earth and Hell arose
Against the Son of God's Delight,
And Friends betray'd him to his Foes :

Before the mournful Scene began,
He took the Bread, and blest'd, and brake :
What Love thro' all his Actions ran !
What wond'rous Words of Grace he spake !

This is my Body broke for Sin,
Receive and eat the living Food :
Then took the Cup, and blest'd the Wine ;
'Tis the new Cov'nant in my Blood.

“ Do this, (he cry'd) 'till Time shall end,
“ In Mem'y of your dying Friend ;
“ Meet at my Table, and record
“ The Love of your departed Lord.

Jesus,

Jefus, thy Feaft we celebrate,
We fhew thy Death, we fing thy Name,
'Till thou return, and we fhall eat
The Marriage-Supper of the Lamb.

H Y M N II.

JESUS invites his Saints
To meet around his Board ;
Here pardon'd Rebels fit and hold
Communion with their LORD.

For Food he gives his Flefh ;
He bids us drink his Blood :
Amazing Favour ! Matchlefs Grace
Of our descending GOD !

Let all our Pow'rs be join'd,
His glorious Name to raife ;
Pleasure and Love fill ev'ry Mind,
And ev'ry Voice be Praise.

H Y M N III.

HOW sweet and awful is the Place,
With CHRIST within the Doors,
While everlasting Love difplays
The choicest of her Stores.

Here ev'ry Bowel of our GOD
With foft Compassion rolls ;
Here Peace and Pardon bought with Blood,
Is Food for dying Souls.

While all our Hearts and all our Songs
Join to admire the Feaft,

Each

Each of us cry with thankful Tongues,
 LORD, why was I a Guest ?

'Twas the same Love that spread the Feast,
 That sweetly drew us in ;
 Else we had still refus'd to taste,
 And perish'd in our Sin.

H Y M N IV.

THE Mem'ry of our dying LORD
 Awakes a thankful Tongue :
 How rich he spread his royal Board,
 And bless'd the Food, and sung !

Happy the Men that eat this Bread,
 But double-bless'd was he
 That gently bow'd his loving Head,
 And lean'd it, LORD, on Thee.

By Faith the same Delights we taste
 As that great Fav'rite did,
 And sit and lean on Jesus' Breast,
 And take the heav'nly Bread !

Come, the dear Day, the glorious Hour,
 That brings our Souls to Rest !
 Then we shall need these Types no more,
 But dwell at th' heav'nly Feast.

H Y M N V.

WE sing th' amazing Deeds
 That Grace divine performs ;

K

The

Th' eternal GOD comes down, and bleeds,
To nourish dying Worms.

The Banquet that we eat
Is made of heav'nly things ;
Earth hath no Dainties half so sweet
As our Redeemer brings.

Th' angelick Host above
Can never taste this Food ;
They feast upon their Maker's Love,
But not a Saviour's Blood.

Salvation to the Name
Of our adored CHRIST :
Thro' the wide Earth his Grace proclaim,
His Glory in the High't.

H Y M N VI.

LORD, we adore thy bounteous Hand,
And sing the solemn Feast,
Where sweet celestial Dainties stand
For ev'ry willing Guest.

The Food's prepar'd by heav'nly Art,
The Pleasure's well refin'd ;
They spread new Life thro' ev'ry Heart,
And cheer the drooping Mind.

Shout and proclaim the Saviour's Love,
Ye Saints that taste his Wine ;
Join with your kindred Saints above,
In loud Hosanna's join.

A thou-

A thousand Glories to the God
 That gives such Joy as this ;
 Hosanna ! Let it sound abroad,
 And reach where Jesus is.

H Y M N VII.

SITTING around our Father's Board,
 We raise our tuneful Breath ;
 Our Faith beholds our dying LORD,
 And dooms our Sins to Death.

We see the Blood of Jesus shed,
 Whence all our Pardons rise ;
 The Sinner views th' Atonement made,
 And loves the Sacrifice.

Thy cruel Thorns, thy shameful Cross,
 Procure us heav'nly Crowns :
 Our highest Gain springs from thy Loss ;
 Our Healing, from thy Wounds.

Oh ! 'tis impossible that we,
 Who dwell in feeble Clay,
 Should equal Suff'rings bear for thee,
 Or equal Thanks repay.

H Y M N VIII.

HOW are thy Glories here display'd,
 Great God ! how bright they shine,
 While, at thy Word, we break the Bread,
 And pour the flowing Wine !

Here thy avenging Justice stands,
 And pleads its dreadful Cause ;
 Here saving Mercy spreads her Hands
 Like JESUS on the Cross.

Dear Saviour, change our Faith to Sight,
 Let Sin for ever die ;
 Then shall our Souls be all Delight,
 And ev'ry Tear be dry.

H Y M N IX.

C O M E let us join, and take, and eat
 The heav'nly everlasting Meat
 For fainting Souls prepar'd ;
 Fed with the living Bread divine
 Discern we in the sacred Sign
 The Body of the LORD.

The instruments that bruis'd him so
 Were broke and scatter'd long ago,
 The Flames extinguish'd were,
 But JESUS' Death is ever new,
 He whom in Ages past they slew
 Doth still as slain appear.

Th' Oblation sends as sweet a Smell,
 Ev'n now it pleases God as well
 As when it first was made ;
 The Blood doth now as freely flow,
 As when his Side receiv'd the Blow
 That shew'd him newly dead.

Then let our Faith adore the Lamb
 To-day as yesterday the same,
 In thy great Off'ring join,

Par-

Partake the sacrificial Food,
And eat thy Flesh, and drink thy Blood,
And live for ever thine.

H Y M N X.

C O M E Holy Ghost, set to thy Seal,
Thine inward Witness give,
To all our waiting Souls reveal
The Death by which we live.

Spectators of the Pangs divine
O that we now may be;
Discerning in the sacred Sign
His Passion on the Tree.

Give us to hear the dreadful Sound
Which told his mortal Pain,
Tore up the Graves, and shook the Ground,
And rent the Rocks in twain.

Repeat the Saviour's dying Cry
In ev'ry Heart so loud,
That ev'ry Heart may now reply
This was the Son of God !

H Y M N XI.

J E S U, suff'ring Deity,
Can we help remembring Thee,
Thee, whose Blood for us did flow,
Thee, who died'st to save thy Foe !

Thee Redeemer of Mankind,
Gladly now we call to Mind,
Thankfully thy Grace approve,
Take the Tokens of thy Love.

This for thy dear Sake we do,
Here thy bloody Passion shew,
Till thou dost to Judgment come,
Till thy Arms receive us home.

H Y M N XII.

L A M B of God, whose bleeding Love
We thus recall to Mind,
Send the Answer from above,
And let us Mercy find ;
Think on us, who think on Thee,
And ev'ry struggling Soul release :
O remember Calvary,
And bid us go in Peace.

By thine agonizing Pain,
And bloody Sweat, we pray,
By thy dying Love to Man,
Take all our Sins away.
Burst our Bonds, and set us free,
From all Iniquity release :
O remember Calvary,
And bid us go in Peace.

Let thy Blood, by Faith apply'd,
The Sinner's Pardon seal,
Speak us freely justify'd,
And all our Sickness heal :

By

By thy Passion on the Tree
 Let all our Grievs and Troubles cease :
 O remember Calvary,
 And bid us go in Peace.

Never will we hence depart,
 Till thou our Wants relieve,
 Write Forgiveness in our Heart,
 And all thine Image give :
 Still our Souls shall cry to Thee
 Till perfected in Holiness ;
 O remember Calvary,
 And bid us go in Peace.

H Y M N XIII.

HEARTS of Stone, relent, relent,
 Break, by Jesus' Cross subdu'd,
 See his Body mangled, rent,
 Cover'd with a Gore of Blood !
 Sinful Soul, what hast thou done ?
 Murther'd God's eternal Son !

Yes, our Sins have done the Deed,
 Drove the Nails that fix him here,
 Crown'd with Thorns his sacred Head,
 Pierc'd him with the Soldier's Spear.
 Made his Soul a Sacrifice ;
 For a sinful World he dies.

Shall we let him die in vain ?
 Still to Death pursue our God ?
 Open tear his Wounds again,
 Trample on his precious Blood ?
 No ; with all our Sins we'd part,
 Saviour, give a broken Heart !

H Y M N

H Y M N XIV.

IN an accepted Time of Love
To thee, O JESUS, we draw near,
Wilt thou not now the Veil remove,
And meet thy mournful Followers here,
Who humbly at thy Altar lie,
And wait to find thee passing by ?

Tho bid'st us call thy Death to Mind,
But thou must give the solemn Pow'r,
Come then thou Saviour of Mankind,
And bring that last tremendous Hour,
And stand in all thy Wounds confest,
And wrap us in thy bloody Vest.

With reverential Faith we claim
Our Share in thy great Sacrifice :
Come, O thou all-atoning Lamb,
Revive us by thy dying Cries.
Apply to All thy healing Blood,
And let each say, my LORD, my GOD !

H Y M N XV.

'TIS done ! th' atoning Work is done :
JESUS the World's Redeemer dies !
All Nature feels th' important Groan
Loud ecchoing thro' the Earth and Skies ;
The Earth doth to her Center quake,
And Heav'n as Hell's deep Gloom is black !

The

The Temple's Veil is rent in twain,
 While JESUS meekly bows his Head,
 The Rocks resent his mortal Pain,
 The yawning Graves give up their Dead,
 The Bodies of the Saints arise,
 Reviving as their Saviour dies.

And shall not we his Death partake,
 In sympathetic Anguish groan?
 O Saviour let thy Passion shake
 Our Earth, and rend our Hearts of Stone.
 To second Life our Souls restore,
 And wake us that we sleep no more.

H Y M N XVI.

JESU, dear, redeeming LORD,
 Magnify thy dying Word,
 In thine Ordinance appear,
 Come, and meet thy Followers here.

In the Rite thou hast enjoin'd
 Let us now our Saviour find,
 Drink thy Blood for Sinners shed,
 Taste thee in the broken Bread.

Thou our faithful Hearts prepare,
 Thou thy pard'ning Grace declare,
 Thou that hast for Sinners dy'd,
 Shew thyself the Crucify'd!

All the Pow'r of Sin remove,
 Fill us with thy perfect Love,
 Stamp us with the Stamp divine,
 Seal our Souls for ever thine.

H Y M N

H Y M N XVII.

LORD of Life, thy Followers see
Hung'ring, thirsting after Thee :
At thy sacred Table feed ;
Nourish us with living Bread.

Chear us with immortal Wine,
Heavenly Sustenance divine :
Grant us now a fresh Supply ;
Now relieve us, or we die.

H Y M N XVIII.

SINNER, with Awe draw near,
And find thy Saviour here,
In his Ordinances still :
Touch his sacramental Cloaths,
Present in his Power to heal ;
Virtue from his Body flows.

His Body is the Seat
Where all our Blessings meet,
Full of unexhausted Worth ;
Still it makes the Sinner whole,
Pours divine Effusions forth,
Life to each believing Soul.

Pardon, and Power, and Peace,
And perfect Righteousness,
From that sacred Fountain springs ;
Wash'd in his all-cleansing Blood,
Rise, ye Worms, to Priests and Kings,
Rise in CHRIST, and reign with God.

H Y M N

H Y M N XIX.

HOW richly is the Table stor'd
Of JESUS, our redeeming LORD !
Melchisedeck and Aaron join,
To furnish out the Feast divine.

JESUS appears to sacrifice,
The Flesh and Blood himself supplies :
Enter'd the Veil his Death he pleads,
And blesses all our Souls, and feeds.

'Tis here he meets the faithful Line,
Sustains us with his Bread and Wine ;
We feel the double Grace is given,
And gladly urge our Way to Heaven.

H Y M N XX.

THOU very Paschal Lamb,
Whose Blood for us was shed,
Through whom we out of Egypt came !
Thy ransom'd People led.

Angel of Gospel Grace,
Fulfil thy Character,
To guard and feed the chosen Race,
In Israel's Camp appear.

Throughout the Desert-way
Conduct us by thy Light ;
Be Thou a cooling Cloud by Day,
A chearing Fire by Night.

Our

Our fainting Souls sustain
With Blessings from above,
And ever on thy People rain
The Manna of thy Love.

H Y M N XXI.

BLEST be the Lord, for ever blest,
Who bought us with a Price,
And bids his ransom'd Servants feast
On his great Sacrifice.

Thy Blood was shed upon the Cross,
To wash us white as Snow ;
Broken for us thy Body was,
To feed our Souls below.

Now on the sacred Table laid,
Thy Flesh becomes our Food ;
Thy Life is to our Souls convey'd
In sacramental Blood.

We eat the Offerings of our Peace,
The hidden Manna prove,
And only live t' adore and bless
Thine all-sufficient Love.

H Y M N XXII.

HAPPY the Man, to whom 'tis given
To eat the Bread of Life in Heaven :
This Happiness in CHRIST we prove,
Who feed on his forgiving Love.

H Y M N

H Y M N XXIII.

FATHER, the Grace we claim,
The double Grace bestow'd,
On all who trust in him that came
By Water and by Blood.

JESU, the Blood apply,
The Righteousness bring in ;
Us by thy Dying justify,
And wash out all our Sin.

Spirit of Faith, come down,
Thy Seal with Power set to ;
The Banquet by thy Presence crown,
And prove the Record true :

Pardon and Grace impart :
Come quickly from above,
And witness now in every Heart,
That God is perfect Love.

H Y M N XXIV.

SEARCHER of Hearts, in ours appear,
And make, and keep them all sincere ;
Or draw us burthen'd to thy Son,
Or make him to his Mourners known.

Thy promis'd Grace vouchsafe to give,
As each is able to receive ;
The blessed Grief to all impart,
Or Joy, or Purity of Heart.

Our helpless Unbelief remove,
And melt us by thy pard'ning Love ;
Work in us Faith, or Faith's Increase,
The Dawning, or the perfect Peace.

Give each, to Thee as seemeth best ;
But meet us all at thy own Feast :
Thy Blessings in the Means convey,
Nor empty send one Soul away.

H Y M N XXV.

AUTHOR of our Salvation, Thee
With lowly thankful Hearts we praise ;
Author of this great Mystery,
Figure and Means of saving Grace.

The sacred true effectual Sign,
Thy Body and thy Blood it shews ;
The glorious Instrument divine,
Thy Mercy and thy Strength bestows.

Our Spirits drink a fresh Supply,
And eat the Bread so freely given,
'Till borne on Eagle's Wings we fly,
And banquet with our LORD in Heaven.

H Y M N XXVI.

JESU, at whose supreme Command
We thus approach to God,
Before us in thy Vesture stand,
Thy Vesture dipt in Blood.

Obedient

Obedient to thy gracious Word,
 We break the hallow'd Bread,
 Commemorate Thee, our dying LORD,
 And trust on Thee to feed.

Now, Saviour, now thyself reveal,
 And make thy Nature known;
 Affix the sacramental Seal,
 And stamp us for thine own.

The Tokens of thy dying Love,
 O let us all receive,
 And feel the quick'ning Spirit move,
 And sensibly believe.

H Y M N XXVII.

O THE Depth of Love divine!
 Th' unfathomable Grace!
 Who shall say how Bread and Wine
 Grace into Man conveys!
 How the Bread CHRIST's Flesh imparts,
 How the Wine transmits his Blood,
 Fills his faithful Peoples Hearts
 With all the Life of God!

Sure and real is the Grace,
 The Manner be unknown;
 Only meet us in thy Ways,
 And perfect us in One:
 Let us taste the heav'nly Powers,
 LORD, we ask for nothing more;
 Thine to bless, 'tis only ours
 To wonder and adore.

H Y M N XXVIII.

HOW long, O LORD, shall we
 In vain lament for Thee!
 Come, and comfort them that mourn;
 Come, as in the ancient Days,
 In thine Ordinance return,
 In thine own appointed Ways.

Come to thy House again,
 Nor let us seek in vain:
 This the Place of meeting be.
 To thy weeping Flock repair,
 Let us here thy Beauty see,
 Find Thee in the House of Prayer.

Let us with solemn Awe
 Nigh to thine Altar draw,
 Taste Thee in the broken Bread,
 Drink Thee in thy mystic Wine;
 Now the gracious Spirit shed,
 Fill us now with Love divine.

H Y M N XXIX.

LAMB of God, for whom we languish,
 Make thy Grief, our Relief,
 Ease us by thine Anguish.

O our agonizing Saviour,
 By thy Pain, let us gain
 God's eternal Favour.

In thine own Appointments blefs us,
Meet us here, now appear,
Our almighty JESUS.

Let the Ordinance be sealing,
Enter now, claim us Thou
For thy constant Dwelling.

Fill the Heart of each Believer ;
We are thine, Love divine,
Reign in us for ever.

H Y M N XXX.

JESU, we thus obey
Thy last and kindest Word ;
Here, in thine own appointed Way,
We come to meet our LORD.
The Way thou hast enjoin'd,
Thou wilt therein appear :
We come with Confidence to find
Thy special Presence here.

Our Hearts we'd open wide
To make the Saviour room :
And lo ! the Lamb, the Crucify'd,
The Sinner's Friend is come.
His Presence makes the Feast ;
Oh may our Bosoms feel
The Glory not to be express'd,
The Joy unspeakable.

H Y M N XXXI.

CHRIST, our Passover, for us
 Is offer'd up and slain !
 Let him be remember'd thus
 By ev'ry Soul of Man :
 We are bound above the rest
 His Oblation to proclaim ;
 Keep we then the solemn Feast,
 And banquet on the Lamb.

JESUS, Master of the Feast,
 The Feast itself thou art,
 Now receive thy meanest Guest,
 And comfort every Heart :
 Give us living Bread to eat,
 Manna that from Heav'n comes down ;
 Fill us with immortal Meat,
 And make thy Nature known.

In this barren Wilderness
 Thou hast a Table spread,
 Furnish'd out with richest Grace,
 Whate'er our Souls can need :
 Still sustain us by thy Love,
 Still thy Servants Strength repair,
 'Till we reach the Courts above,
 And feast for ever there.

H Y M N XXXII.

O What a Soul-transporting Feast
 Doth this Communion yield !
 Remembering here thy Passion past,
 We with thy Love are fill'd.

O let

O let us still the Earnest feel,
 Th' unutterable Peace;
 This loving Spirit be the Seal
 Of our eternal Bliss!

H Y M N XXXIII.

IN JESUS we live, in JESUS we rest,
 And thankful receive his dying Request;
 The Cup of Salvation his Mercy bestows,
 And from his dear Passion our Happiness flows.

With mystical Wine he comforts us here,
 And gladly we join, 'till JESUS appear,
 With hearty Thanksgiving his Death to record;
 The Living, the Living should sing of the Lord.

He hallow'd the Cup which now we receive,
 The Pledge of our Hope with JESUS to live,
 (Where Sorrow and Sadness shall never be found)
 With Glory and Gladness eternally crown'd.

The Fruit of the Vine, (the Joy it implies)
 Again we shall join to drink in the Skies,
 Exult in his Favour, our Triumph renew;
 And I, saith the Saviour, will drink it with you.

H Y M N XXXIV.

THEE, King of Saints, we praise,
 For this our living Bread,
 Nourish'd by thy preserving Grace,
 And at thy Table fed.

Yet

Yet still an higher Seat
We in thy Kingdom claim,
Who here begin by Faith to eat
The Supper of the Lamb.

That glorious heav'nly Prize,
Oh may we all attain,
And in the Palace of the Skies
With Thee for ever reign.

H Y M N XXXV.

WHITHER should our full Souls aspire,
At this transporting Feast?
They never can on Earth be higher,
Or more compleatly blest.

To Heav'n the mystic Banquet leads;
Let us to Heaven ascend,
And bear this Joy upon our Heads,
'Till it in Glory end:

'Till all who truly join in this,
The Marriage-supper share,
Enter into their Master's Bliss,
And feast for ever there.

H Y M N XXXVI.

TAKE and eat, the Saviour faith,
This my sacred Body is!
Him we take and eat by Faith,
Feed upon that Flesh of his:

All the Benefits receive,
 Which his Passion did procure ;
 Pardon'd by his Grace we live,
 Grace which makes Salvation sure.

Title to eternal Bliss,
 Here his precious Death we find ;
 This the Pledge, the Earnest this,
 Of the purchas'd Joys behind :
 Here he gives our Souls a Taste,
 Heaven into our Hearts he pours ;
 Still believe, and hold him fast,
 GOD and CHRIST, and all is ours.

H Y M N XXXVII.

ALL hail, thou suff'ring Son of God,
 Who didst these Mysteries ordain ;
 Communion of thy Flesh and Blood,
 Sure Instruments thy Grace to gain ;
 Type of the heav'nly Marriage-feast,
 Pledge of our everlasting Rest.

JESU, thine own with Pity see,
 Our helpless Unbelief remove ;
 Impower us to remember Thee,
 Give us the Faith that works by Love :
 The Faith which Thou hast given Increase,
 And seal us up in glorious Peace.

H Y M N XXXVIII.

ETERNAL Spirit, gone up on high,
 Blessings for Mortals to receive,
 Send down those Blessings from the Sky,
 To us thy Gifts and Graces give :

With

With holy Things our Mouths are fill'd,
 O let our Hearts with Joy o'erflow;
 Descend in pard'ning Love reveal'd,
 And meet us in thy Courts below.

Thy Sacrifice without the Gate,
 Once offer'd up, we call to Mind;
 And humbly at thy Altar wait,
 Our Interest in thy Death to find:
 We thirst to drink thy precious Blood,
 We languish in thy Wounds to rest,
 And hunger for immortal Food,
 And long on all thy Love to feast.

O that we now thy Flesh may eat,
 Its Virtue really receive,
 Impower'd by this immortal Meat,
 The Life of Holiness to live:
 Partakers of thy Sacrifice,
 O may we all thy Nature share,
 'Till to the holiest Place we rise,
 And keep the Feast for ever there.

H Y M N XXXIX.

O Glorious Instrument divine,
 Which Blessings to our Soul conveys,
 Brings with the hallow'd Bread and Wine
 His strength'ning and refreshing Grace;
 Presents his bleeding Sacrifice,
 His all-reviving Death applies!

Glory to God who reigns above,
 But suffer'd once for Man below;
 With Joy we celebrate his Love,
 And thus his precious Passion show;

'Till

'Till in the Clouds our LORD we see,
And shout with all his Saints—'Tis HE.

H Y M N XL.

THOU Lamb, that suffer'st on the Tree,
And in this dreadful Mystery
Still offer'st up thyself to GOD,
We cast us on thy Sacrifice,
Wrapt in the sacred Smoke arise,
And cover'd with th' atoning Blood.

For us he ever interceeds,
His Heaven-deserving Passion pleads,
Presenting us before the Throne :
We want no Sacrifice beside,
By that great Offering sanctify'd,
One with our Head, for ever one.

H Y M N XLI.

FATHER, GOD, who see'st in me
Only Sin and Misery,
See thine own anointed One,
Look on thy beloved Son.

Turn from me thy glorious Eyes
To that bloody Sacrifice,
To the full Atonement made,
To the utmost Ransom paid ;

To the Blood that speaks above,
Calls for thy forgiving Love ;
To the Tokens of his Death,
Here exhibited beneath.

Hear

Hear his Blood's prevailing Cry,
Let thy Bowels then reply ;
Then thro' him the Sinner see,
Then in JESUS look on me.

H Y M N XLII.

ALL Praise to the LORD, all Praise is his Due,
To-day is his Word of Promise found true ;
We, we are the Nations presented to GOD,
Well-pleasing Oblations thro' JESUS's Blood.

Poor Gentiles from far to JESUS we came,
And offer'd we are to GOD thro' his Name ;
To GOD thro' the Spirit ourselves do we give,
And sav'd by the Merit of JESUS we live.

H Y M N XLIII.

GOD of all-redeeming Grace,
By thy pard'ning Love compell'd,
Up to Thee our Souls we raise,
Up to Thee our Bodies yield.

Thou our Sacrifice receive,
Acceptable through thy Son ;
While to Thee alone we live,
While we die to Thee alone.

Just it is, and good, and right,
That we should be wholly thine,
In thy only Will delight,
In thy blessed Service join.

O that

O that ev'ry Thought and Word
Might proclaim how good Thou art ;
Holiness unto the LORD,
Still be written on our Heart !

H Y M N XLIV.

LET him to whom we now belong
His sovereign Right assert,
And take up ev'ry thankful Song,
And every loving Heart.

He justly claims us for his own
Who bought us with a Price :
The Christian lives to CHRIST alone,
To CHRIST alone he dies.

JESU, thine own at last receive,
Fulfil our Heart's Desire ;
And let us to thy Glory live,
And in thy Cause expire.

Our Souls and Bodies we resign,
With Joy we render Thee
Our All, no longer ours, but thine
Thro' all Eternity.

H Y M N XLV.

ALL Praise to God above,
In whom we have believ'd !
The Tokens of whose dying Love
We have e'en now receiv'd :

Have with his Flesh been fed,
And drank his precious Blood :
His precious Blood is Drink indeed,
His Flesh immortal Food.

M

O what

O what a Taste is this,
Which now in CHRIST we know;
An Earnest of our glorious Bliss,
Our Heaven begun below!

Salvation to our God
That sits upon the Throne;
Salvation be alike bestow'd
On his triumphant Son!

Let Earth and Heav'n be join'd
His Glories to display,
And hymn the Saviour of Mankind
In one eternal Day.

H Y M N XLVI.

HOW happy are thy Servants, LORD,
Who thus remember thee!
What Tongue can tell our sweet Accord,
Our perfect Harmony!

Who thy mysterious Supper share,
Here at thy Table fed,
Many, and yet but one we are,
One undivided Bread.

One with the living Bread divine,
Which now by Faith we eat,
Our Hearts, and Minds, and Spirits join,
And all in JESUS meet.

H Y M N

H Y M N XLVII.

HAPPY the Saints of former Days,
 Who first continu'd in the Word;
 A simple, lowly, loving Race,
 True Followers of their Lamb-like LORD.

In holy Fellowship they liv'd,
 Nor would from the Commandment move,
 But ev'ry joyful Day receiv'd
 The Tokens of expiring Love.

O what a Flame of sacred Love
 Was kindled by the Altar's Fire!
 They liv'd on Earth like those above,
 Glad Rivals of the heav'nly Choir.

Where is the pure primeval Flame
 Which in their faithful Bosom glow'd?
 Where are the Followers of the Lamb,
 The dying Witnesses for God?

H Y M N XLVIII.

HERE LORD, may we admire
 The Riches of thy Grace,
 Till thou shalt call us higher,
 There to behold thy Face:
 Oh Height of Grace!
 Oh Depth of Love!
 LORD fit us for
 Our Place above.

Who can thy Love express?
 Thy Mercy ne'er decays!

What can our Souls do less
Than love thee all our Days ?
Bless God, each Soul,
Even unto Death ;
And write a Song
For every Breath.

H Y M N XLIX.

OUR Lives our Blood we here present,
If for thy Sake they may be spent ;
Fulfill thy sov'reign counsel Lord,
Thy Will be done, thy Name ador'd.

Give us thy Strength thou God of Pow'r,
Then let Men scorn, and Satan roar ;
Thy faithful Witnesses we'll be :
'Tis fix'd — We can do all through thee. —

H Y M N L.

FA R from our Thoughts, vain World, be gone,
Let our religious Hours alone :
Oh may our Eyes our Saviour see !
We wait a Visit, Lord, from thee.

Oh warm our Hearts with Holy Fire,
And kindle there a pure Desire :
Come, our Dear Jesus, from above,
And feed our Souls with heav'nly Love.

Blest Jesus, what delicious Fare !
How sweet thy Entertainments are !
Never did Angels taste above
Redeeming Grace and dying Love.

Hail,

Hail, great Emmanuel, all Divine !
 In thee thy Father's Glories shine :
 Thou brightest, sweetest, fairest one,
 That Eyes have seen, or Angels known !

H Y M N LI.

MY Soul, what gentle Terms,
 What condescending Ways,
 Doth our Redeemer use
 To teach his heav'nly Grace !
 My Soul with Joy
 And Wonder see
 What Forms of Love
 He bears for thee.

Jesus, our great High Priest,
 Offer'd his Blood and dy'd ;
 Thou guilty Sinner seek
 No Sacrifice beside :
 His pow'rful Blood
 Did once atone,
 And now it pleads
 Before the Throne.

Thou dear Almighty Lord,
 Our Conqu'ror and our King,
 Thy Sceptre and thy Sword,
 Thy reigning Grace we sing.
 Thine is the Pow'r ;
 O may we fit,
 In willing Bonds,
 Beneath thy Feet !

To this dear Surety's Hands,
My Soul, commend thy Cause;
He answers and fulfils
His Father's broken Laws :
 Believing Souls
 Now free are set ;
 For Christ has paid
 Their dreadful Debt.

Then let our Souls arise,
And tread the Tempter down ;
Our Captain leads us forth
To Conquest and a Crown.
 A feeble Saint
 Shall win the Day,
 Tho' Death and Hell
 Obstruct the Way.

H Y M N LII.

C O M E, Holy Ghost, our Hearts inspire,
 Let us thy Influence prove ;
Source of the old prophetic Fire,
 Fountain of Life and Love.

Come, Holy Ghost, (for mov'd by thee
 Thy holy Prophets spoke)
Unlock the Truth, thyself the Key,
 Unseal the sacred Book.

Expand thy Wings, prolific Dove,
 Brood o'er our Nature's Night;
On our di'order'd spirits move,
 And let there now be Light.

God thro' himself we then shall know,
 If thou within us shine ;
 And found with all thy Saints below
 The Depths of Love Divine.

H Y M N LIII.

WITH Joy we meditate the Grace
 Of our high Priest above ;
 His Heart is made of Tenderness,
 His Bowels melt with Love.

Touch'd with a Sympathy within,
 He knows our feeble Frame ;
 He knows what sore Temptations mean,
 For he hath felt the same.

He in the Days of feeble Flesh,
 Pour'd out his Cries and Tears ;
 And in his Measure feels afresh,
 What ev'ry Member bears.

Then let our humble Frame address
 His Mercy, and his Pow'r ;
 We shall obtain delivering Grace
 In the distressing Hour.

H Y M N LIV.

YE that pass by behold the Man,
 The Man of Griefs condemn'd for you,
 The Lamb of God for Sinners slain,
 Weeping to Calvary pursue.

His

His sacred Limbs they stretch, they tear,
With Nails they fasten to the Wood
His sacred Limbs — expos'd and bare,
Or only cover'd with his Blood.

See there ! his Temples crown'd with Thorns,
His bleeding Hands extended wide,
His streaming Feet tranfixt and torn,
The Fountain gushing from his Side.

Oh, thou dear suffering Son of God,
How doth thy Heart to Sinners move !
Help us to catch thy precious Blood,
Help us to taste thy dying Love.

The Earth could to her Centre quake,
Convuls'd while her Creator dy'd ;
O may our inmost Nature shake,
And bow with Jesus crucify'd !

At thy last Gasps, the Graves display'd
Their Horrors to the upper Skies ;
O that our Souls might burst the Shade,
And, quicken'd by thy Death, arise !

The Rocks could feel thy pow'rful Death,
And tremble, and asunder part ;
O rend with thy expiring Breath,
The harder Marble of our Heart !

H Y M N LV.

YE Servants of God,
Your Master proclaim,
And publish abroad
His wonderful Name.

The

The Name all victorious
 Of Jesus extol ;
 His Kingdom is glorious,
 And rules over all.

Salvation to God,
 Who sits on the Throne ;
 Let all cry aloud,
 And honour the Son.
 Our Jesus's Praises
 The Angels proclaim,
 Fall down on their Faces
 And worship the Lamb.

Then let us adore
 And give him his Right,
 All Glory and Pow'r,
 And Wisdom and Might ;
 All Honour and Blessing,
 With Angels above ;
 And Thanks never ceasing,
 And infinite Love.

H Y M N LVI.

HOW can we adore,
 Or worthily praise,
 Thy Goodness and Pow'r,
 Thou God of all Grace !
 With Honour and Blessing,
 Before thee we fall,
 Most gladly confessing
 Thee Saviour of all.

How great was thy Love !
How wond'rous thy Grace !
Thou cam'st from above
To save a lost Race ;
And, Man to deliver,
Of Mary wast born,
That ev'ry Believer
To God might return.

How soon will thy Seat
Of Judgment appear !
Prepare us to meet
And welcome thee there,
Thy witnessing Spirit
In us shed abroad,
And bid us inherit
The Kingdom of God.

H Y M N LVII.

GIVE Thanks to God most high,
The universal Lord,
The sov'reign King of Kings,
And be his Grace ador'd.
His Pow'r and Grace
Are still the same,
And let his Name
Have endless Praise.

How mighty is his Hand !
What Wonders hath he done !
He form'd the Earth and Seas,
And spread the Heav'ns alone :

Thus

Thy Mercy, Lord,
 Shall still endure,
 And ever sure
 Abides thy Word.

He saw the Nations lie,
 All perishing in Sin,
 And pity'd the sad State
 The ruin'd World was in
 Thy Mercy Lord,
 Shall still endure,
 And ever sure
 Abides thy Word.

He sent his only Son
 To save us from our Woe,
 From Satan, Sin and Death,
 And ev'ry hurtful Foe.
 His Pow'r and Grace
 Are still the same,
 And let his Name
 Have endless Praise.

H Y M N LVIII.

C O M E, dearest Lord, descend and dwell,
 By Faith, and Love, in ev'ry Breast;
 Then shall we know, and taste, and feel,
 The Joys that cannot be express'd.

Come, fill our Hearts with inward Strength,
 Make our enlarged Souls possess.
 And learn the Height, and Breadth, and Length,
 Of thine unmeasurable Grace.

Now

Now to the God whose Pow'r can do
 More than our Thoughts or Wishes know,
 Be everlasting Honours done,
 By all the Church, thro' Christ his Son !

H Y M N LIX.

O Come, thou wounded Lamb of God,
 Come wash us in thy cleansing Blood ;
 Hide us within thy Wounds, then Pain
 Is sweet, and Life or Death is Gain.

Take our poor Hearts, and let them be
 For ever clos'd to all but thee ;
 Seal thou our Breasts, and let us wear
 That Pledge of Love for ever there.

How can it be, thou heav'nly King,
 That thou should'st Man to Glory bring !
 Make Slaves the Partners of thy Throne,
 Deck'd with a never fading Crown !

Ah, Lord ! enlarge our scanty Thought,
 To know the Wonders thou hast wrought ;
 Unloose our stamm'ring Tongue to tell
 Thy Love immense, unsearchable.

D O X O-

DOXOLOGIES.

I.

SING we to our GOD above
Praise eternal as his Love :
Praise him all ye heav'nly Host,
FATHER, SON, and HOLY GHOST.

II.

FATHER live, by all Things fear'd ;
Live the SON, alike rever'd ;
Equally be thou ador'd,
HOLY GHOST eternal LORD.

Three in Person, one in Power,
Thee we worship evermore :
Praise by all to thee be given,
Endless Theme of Earth and Heaven !

III.

GLORY to GOD the FATHER give,
Glory ascribe to GOD the SON,
Glory let GOD the SPIRIT receive,
Inexplicably Three and One :
Angels and Men his Tribute raise,
A whole Eternity of Praise !

IV.

SHOUT to the great JEHOVAH's Praise,
Ye Sons of Glory and of Grace,

N

One

One GOD in Persons Three adore,
The same in Majesty and Power,
Ye suffering and triumphant Host,
Praise FATHER, SON, and HOLY GHOST.

V.

L I V E our great GOD on high
Eternally ador'd,
Who gave his Son to die,
Our dear redeeming LORD,
He from his Throne and Bosom gave,
A World, a sinful World to save.

Worship and Praise and Power
Ascribe we to the Lamb,
His bleeding Wounds adore,
And kiss his precious Name ;
JESUS ! the Name to Sinners given,
The Name that lifts us up to Heav'n.

That blessed SPIRIT praise
Who shews th' atoning Blood,
Applies the SAVIOUR's Grace,
And seals the Sons of GOD ;
Spirit of Grace and Glory too,
He claims eternal Praise his Due.

We with our Friends above,
When Time and Death shall end,
In Ecstasies of Love
An heavenly Life shall spend.
Spend in the great JEHOVAH's Praise,
An Age of everlasting Days.

VI.

VI.

TO God, who reigns enthron'd on high,
 To his dear SON who deign'd to die
 Our Guilt and Misery to remove;
 To that blest SPIRIT who Life imparts,
 Who rules in all believing Hearts,
 Be endless Glory, Praise and Love!

VII.

- 1 **L**ET Heaven and Earth agree,
 The FATHER's Praise to sing,
 Who draws us to the SON, that He
 May us to Glory bring.
- 2 Honour and endless Love
 Let GOD the SON receive,
 Who saves us here, and prays above,
 That we with Him may live.
- 3 Be everlasting Praise
 To GOD the SPIRIT given,
 Who now attests us Sons of Grace,
 And seals us Heirs of Heaven.
- 4 Drawn, and redeem'd and seal'd,
 We'll sing the One and Three,
 With FATHER, SON, and SPIRIT fill'd,
 To all Eternity.

VIII.

- 1 **F**ATHER of Mankind be ever ador'd :
Thy Mercy we find, in sending our LORD,
To ransom and bless us ; thy Goodness we praise
For sending in JESUS Salvation by Grace.
2. O SON of his Love, who deign'dst to die,
Our Curse to remove, our Pardon to buy ;
Accept our Thanksgiving, almighty to save,
Who openest Heaven to all that believe.
- 3 O Spirit of Love, of Health and of Power,
Thy Working we prove ; thy Grace we adore ;
Whose inward Revealing applies our Lord's
Blood,
Attesting and sealing us Children of God.

IX.

HAIL, FATHER, Friend of human Race !
Hail, JESUS, full of Truth and Grace !
Hail, holy Spirit of Love !
Thy Triune Majesty we shew,
With all thy suffering Saints below,
Thy glorious Saints above.

X.

GLORY to GOD on high !
The GOD of Love and Power,
Who made both Earth and Sky,
Let all his Works adore :
Praise to the great Three-One be given,
By all in Earth and all in Heaven.

XI.

XI.

TO FATHER, SON, and HOLY GHOST,
One GOD in Persons Three,
Give Praise, ye Saints and heavenly Host,
Through all Eternity !

XII.

1 **H**AIL holy, holy, holy LORD !
Thrice blessed Trinity !
By all thy heavenly Hosts ador'd,
E'er Man began to be ;
Worship'd by all thy Saints below,
The GOD of Truth and Grace,
Thro' Faith the great Three-One they know,
And triumph in thy Praise.

2 The upper and the lower Quire
Shall soon be join'd in One,
And both triumphantly conspire
To worship round thy Throne :
Angels and Saints, when Time shall end,
Shall all thy Love display,
And in thy glorious Praises spend
An everlasting Day !

XIII.

PATERNAL Source of DEITY,
Accept the Thanks thy Creatures bring ;
JESUS, thy filial Godhead we
With Angels and Archangels sing :

Honour divine and equal Praise
To Thee, O HOLY GHOST ! be given
In glorious everlasting Lays,
When Earth is swallow'd up in Heaven.

XIV.

- 1 **F**ATHER of all above, below,
Thy Praise let every Creature shew,
In Thee who live and move and are ;
The FATHER's Fellow and his SON,
Eternal Sharer of his Throne,
Let all in Heaven and Earth declare.
- 2 Hail, HOLY GHOST ! alike ador'd,
One with the Father and the WORD,
The LORD of Life, the great I AM !
COEQUAL, COETERNAL THREE,
Thy glorious Triune Deity
Let all eternally proclaim!

XV.

BLEST be the Father and his Love,
To whose celestial Source we owe
Rivers of endless Joys above,
And Hills of Comfort here below!

Glory to thee, great Son of God !
Forth from thy wounded Body rolls
A precious Stream of vital Blood,
Pardon and Life for dying Souls.

We give the sacred Spirit Praise,
Who, in our Hearts of Sin and Woe,
Makes living Springs of Grace arise,
And into boundless Glory flow.

Thus

Thus God the Father, God the Son,
And God the Spirit, we adore ;
That Sea of Life and Love unknown,
Without a Bottom or a Shore.

XVI.

HA I L, holy, holy, holy Lord!
Be endless Praise to Thee ;
Supreme, essential One ador'd,
In co-eternal Three !

Inthron'd in everlasting State,
E'er Time its Round began,
Who join'd in Council to create
The Dignity of Man.

All that the Name of Creature owns,
To thee in Hymns aspire ;
May we as Angels on our Thrones
For ever join the Choir.

Hail, holy, holy, holy Lord !
Be endless Praise to Thee :
Supreme, essential One ador'd,
In co-eternal Three !

XVII.

TO him that chose us first,
Before the World began ;
To him that bore the Curse
To save rebellious Man :

To

To him that form'd
Our Hearts anew,
Is endless Praise
And Glory due.

The Father's Love shall run
Thro' our immortal Songs ;
We bring to God, the Son,
Hofannas on our Tongues.
Our Lips address
The Spirit's Name,
With equal Praise
And Zeal the same.

Let every Saint above,
And Angel round the Throne,
For ever bless and love
The sacred Three in One !
Thus Heaven shall raise
His Honours high,
When Earth and Time
Grow old and die.

A N

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